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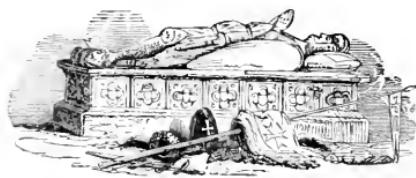
The Order of Knyghthood.

Of the
Order of Knyghthood,

Translated from the French,

By

From the Manuscript in the
Library at Abbotsford.



ALEX. LAURIE AND CO. PRINTERS TO HER MAJESTY.

TO THE
PRESIDENT AND MEMBERS
OF
The Abbotsford Club,
THIS SPECIMEN
OF THE
EARLY LITERATURE OF SCOTLAND,
NOW FIRST PRINTED,
IS DEDICATED AND PRESENTED
BY THEIR OBEDIENT SERVANT,
BERIAH BOTFIELD.

NORTON HALL, JANUARY 1, 1847.

The Abbotsford Club.

JANUARY, M.DCCC.XLVII.

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PREFACE.

HE Literature of Scotland, during the Fifteenth Century, is entitled to a much greater share of attention than it has hitherto received ; more especially, as it is a period in which the contemporary Literature of England is comparatively so devoid of interest. Among the persons who then flourished, and to whom but a scanty share of justice has been awarded, we may reckon Sir GILBERT HAY, KNIGHT. Dunbar the Scotish Poet,¹ who adorned the reign of James the Fourth, in his “Lament for the Death of the Makars” or Poets, includes the name of Hay ; so likewise does Sir David Lyndesay, in the reign of James the Fifth ; but no other writer seems to have been aware that such an author had ever existed, until we reach the year 1722, when there appeared the Third Volume of “The Lives and Characters of the most Eminent Writers of the Scots Nation, &c. By GEORGE MACKENZIE, M. D.”²

¹ Dunbar’s Poems, by Laing, vol. i. pp. 42, 214, Edin. 1834, 2 vols. post 3vo.

² This work extends to 3 volumes in folio. Vol. I. was published at Edinburgh in 1708; Vol. II. in 1711; Vol. III. in 1722. This volume contains a List of nearly 600 Subscribers. On the title of a MS. which belonged to Robert Myln, the Genealogist, he makes a reference to a Life of Dr Thomas Reid, among “the schedules of Dr Mackenzie’s 4th Volume of Lives.” Whether such “schedules” still exist, is uncertain.

This volume, the last which the author lived to publish,¹ commences with “The Life of SIR GILBERT HAY, Chamberlain to Charles VI. King of France.” It extends to eight folio pages, and furnishes a suitable specimen of Mackenzie’s mode of constructing biography. It commences with the following paragraphs :—

“ The HAYES are said to have their first rise from a very noble and heroick action, about the year of our Lord 980, in the reign of Kenneth III., as we have shewn in the Life of that Prince, in the second volume of this Work, pag. 60. But whatever truth be in this, it is certain that this is one of the most noble and ancient Families in Scotland, and that ever since the reign of King Robert Bruce, they have been Lord High Constables of Scotland: That Prince, for the faithful service and loyalty of Robert Lord Hay, declar’d them heritable Constables of Scotland, about the year 1310.

“ From this noble and Ancient Family our author was descended, of whom I have no other account to give, but that he was born in the North of Scotland, brought up at the University of Aberdeen, where, after he had finished the course of his studies in Philofophy, he commenced Master of Arts, went over to France, where he studied the Laws, and was Batchelor of the Canon Law, and for his great merit, obtained the honour of Knighthood, and was made Chamberlain to Charles VI. King of France; upon whose death he returned to Scotland, and was in great favour and esteem with William Earl of Orkney, and Lord High Chancellor of Scotland, at whose desire he tranlated, from the French into Scots, Dr Bonnet’s Book of Battles in the Year of our Lord 1456.

“ As for our Author, ‘tis probable that he died towards the latter end of the 14th century; and from his performance it appears that he was well feen in the Civil, Canon, and Military Laws; and had he not been a

¹ Dr George Mackenzie, was born on the 10th December 1669. He was the son of the Hon. Colin Mackenzie, second son of George, second Earl of Seaforth, and of Jean, daughter of Dr Robert Laurie, Bishop of Brechin. He died at Fortrose, on the 23th November 1725.—(Caledonian Mercury, Dec. 16, 1725.)

perfon of singular merit and worth, he had not raised himself to the dignities that he attain'd to."

These paragraphs contain the whole biographical portion of the "Life," contained in his eight folio pages,—the Author's practice being that of introducing some extraneous matter suggested by, but not connected with the subject of the biography. But in the passages quoted the Author's usual carelessness or ignorance is very apparent. His statements of matters of fact, indeed, are never to be relied upon, being seldom confirmed, and often contradicted by better authorities, and instead of a work of National importance, deserving the liberal patronage it received, it is altogether worthless. Thus Mackenzie might have known, that if Hay was "brought up," and "commenced Master of Arts," at a University in Scotland, it could not have been at Aberdeen, which was not founded until the year 1494; and that if Hay was Chamberlain to a King of France, it could not have been Charles the Sixth, whose reign extended from the year 1380 to 1422. The concluding notice of the supposed time of Hay's death, "towards the latter end of the 14th century," is obviously a clerical error for the 15th century. Instead, however, of favouring the reader with an abridged history of the Kings of France, or some other discursive topic, Dr Mackenzie has in this instance deviated from his ordinary practice, and given a careful and detailed analysis of a Manuscript volume in his own possession, containing three works translated from the French by Sir Gilbert Hay; and this may be instanced as one of the few actual contributions to the Literary History of Scotland, contained in his three folio volumes. It may here be quoted, omitting a somewhat confused and inaccurate account of the original author Honorè Bonnor or Bonnet, Prior of Sallorn.

" The first Book (he says,) contains 10 Chapters, wherein the Author gives the definition of War, according to the Doctors of Civil and Canon Law, and shows that it had its first rise in Heaven betwixt God and his rebellious Angels; then he treats of the hasty persecutions of the Church by way of commentary upon S. John's Vision of the five Angels in the Revelation, and speaking of the fourth Angel, he acknowledges, That there was a woman that was chosen Pope and

that she was an English woman : And after Leon, says our translator, " was chosen a woman Pape, not wittand that she was a woman, the quhilke was of England born."

" The seconde Book contains 18 Chapters, wherein he treats of the destruction of the Four great Empires of the World : The Babylonian begun in the east, in the time of Abraham ; the Carthaginian begun in the time of the Judges ; the Macedonian begun in the time of the Maccabees ; and that of the Roman begun in the time of Achan King of Judea : But he more particularly infisits upon the Roman Empire, and shews when the city of Rome was first founded, when they begun their Government by Kings, Senators, Consuls, and Emperors, and of their most memorable or remarkable actions, of the actions of Alexander the Great, and the destruction of the Carthaginian Empire ; and concludes with an account of the first rife of government or jurisdiction amongst men, and who were the first Governors or Judges.

" The third Book contains 10 Chapters, wherein he treats of the lawfulness of making of War, and if it be possible for mankind to live without it ; how men know when they are justly compell'd to make war ; what the marks of true valour and cowardice are ; what punishment is due to those that leave the army, without asking permission of their commanders, or fight the enemy, without the orders of their commanders.

" The fourth Book contains 155 Chapters, wherein he treats of the lawful Grounds of War, especially amongst Christians against the Turks, and all Infidels ; whether the Emperor can lawfully declare War against the Pope and the Church, and whether the Pope may make War against him ; concerning the Duties of Knights, and for what reasons they ought to be punished ; concerning the Duties of Generals, and if, when they are taken in battle, they ought to lose their lives or not ; whether strength or force be a moral, cardinal, or natural virtue ; whether Prisoners that are taken in War belong to those that take them, or to the Princes to whom the armies in which they are taken belongs ; whether Vassals should serve in the army upon their own or their Prince's expences ; if a Baron be obliged to serve his King but only in his own wars ; whether two Barons having war against one another, their men are obliged to assist either of them till they receive orders from their King and respective Lords ; whether we are bound to defend our neighbours with arms and men when invaded by others, and what the persons are that are obliged to defend one another, and particularly how the vassal is obliged to defend his Lord, the son his father, by the law of Justice ; whether he is more bound to defend his father or natural Prince ; whether a Clergyman is bound most to assist his father or his Bishop, when a war is declared betwixt them ; whether men may make a defensive war for their temporal goods lawfully conquer'd ; whether Priests and Clerks may defend their goods by force of

arms ; whether arms lent and lost in the field of battle ought to be restored ; whether arms and horses hired and lost in battle ought to be restored ; whether a Knight being robbed in his King's service, he or his King ought to pursue the robbers ; whether a man that goes to the wars uncharg'd ought to take wages ; whether a Knight serving a King uncharg'd, may lawfully ask wages of him ; whether, when the King of Spain fends assistance to the King of France, he ought to ask wages of him ; whether a man that goes to the wars out of vain glory, ought to ask wages by the law of Arms ; whether a Captain that is robbed obeying his Lord's commands, his Lord ought to restore him his goods or not ; whether a man going to the wars for covetousnes and robbery, ought to demand wages ; whether a Priest or Clergyman may lawfully go to the war or not, concerning the time that men ought to be paid their wages that go to the wars ; whether a Warriour that obtains leave to divert and recreat himself for some time, shoulde receive wages for that time ; whether a Knight that has taken wages of a King for a year's service, and after three months goes to the service of another Prince, ought to receive wages for the time that he has served ; whether a Soldier that has been paid by a Prince for a year's service, may substitute another in his place ; whether a Captain may send any of his men away, after he has mustered them in the fields before his Prince ; whether a Soldier falling sick in the wars may lawfully ask his wages for all the time that he had been sick ; how the goods or spoil that is gained by the army ought to be parted amongst the Soldiers ; whether a man may lawfully keep what he takes from a robber that was designd to rob him on the highway ; of the lawfulness of the war that is made betwixt two cities that hold of no Sovereign ; whether a man may kill a prisoner that delivers himself voluntarily ; whether by the Law of Arms, a man may take a ransom of gold or money from his prisoner ; whether in a war betwixt England and France, the French may lawfully seize upon the goods of the English husbandmen, and detain their persons prisoners ; whether one King may overcome another King lawfully by craft and subtily ; whether it be lawful to fight upon a holyday ; whether, when one man wrongs another, he may lawfully recover his own by war or force, before he pursues him legally ; whether a Knight that dies in battle, in his Prince's service, is sure of his salvation ; whether the righteous or sinners are the most powerful in battle ; why there are so many wars in the world ; whether one that is taken prisoner, and sworn to keep prisone, may lawfully break it, and make his escape, if he finds occasion ; whether one that is taken prisoner, and put in a close dark room, and makes his escape, may be said to break prisone ? Whether a man that's promised safe conduct from one place to another, but has neglected to capitulate for his safe return, may be lawfully detained prisoner ? Whether a man that has safe conduct promised to him

PREFACE.

and his attendants, can bring alongst with him a greater man than he himself is? If a man be taken prisoner upon another's safe conduct, whether he that had the safe conduct be obliged to relieve him upon his own charges? If a man having liberty to go out of prisone, on condition that he shoulde return upon such a day, re-enters again into the prisone, fails in the day, how he shoulde be punished? Whether it be lawful for one Prince to refuse another, with whom he is at peace, passage thorow his country? Whether Churchmen shoulde pay taxes, tributes, and impositions to Secular Kings and Princes? If the Church shoulde make war against the Jews? If a man may defend his wife by force of arms? If a brother may defend his brother by force of arms? When a Baron is a vassal to two Lords of different countries, that have both of them war, whom of them he ought to serve? When a Baron is a vassal to two Lords that make war upon one another, whom of them he ought to obey? When a man is a burges in two cities that make war against one another, which of them he ought to obey? Whether a man that is in bondage or in slavery be obliged to go to the wars with his lord and master? Whether a man may be compelled to go to the wars? If one man fairly wounds another, and he wounds him again, whether he ought to be punished for the same? If a bondman or slave kills another by his master's command, whether he ought to be punished for the same? Whether a bondman or slave may defend himself against his lord and master that designs to kill him? Whether a Monk may defend himself against his Abbot who designs to kill him? Whether the son may lawfully defend himself against the father who designs to kill him? Whether a man may lawfully defend himself against his judge? Whether a man, being banished the realm, and returning again without permission, when people set upon him to take him, if he ought to defend himself? Whether a Priest that is assaulted carrying the Lord's Body (or the Sacrament) alongst with him, ought to lay it down and defend himself? If a man that is innocent ought to be punished by way of reprisal for the guilty? And how Princes ought to behave themselves in the cases of reprisals? How reprisals should be made against a city that owes allegiance to no Sovereign? If all lords or masters may make reprisals? How and for what reason it may be said that the King of France is no ways subject to the Emperor? Whether the King of England be in any manner of way subject to the Empire? Whether reprisals can be granted to a Burges that's living at Paris, and robbed in his return to Paris, for recovering the money or goods that he has been deprived of in another Prince's dominions? Whether an English student at the University of Paris may be detained prisone when a war is declared betwixt the two Nations? Whether a servant shoulde enjoy the privileges that his master has? Whether an Englishman coming to Paris to visit his son, student at that University, in time of war, may be

detain'd prisoner? Whether an Englishman coming to visit his brother at the University may be detained prisoner? Whether a student may be imprisoned by way of reprisal? Whether a mad man may be detained and ransomed in the wars? Whether a mad man returning to his senses may be detained prisoner? Whether by the law of arms an old man may be detained prisoner? Whether by the law of arms a child may be taken and detained prisoner? Whether by the law of arms a blind man may be detained prisoner? Whether an Ambassador coming to visit a King may lead any of his enemies thorow his country? Whether a Bishop may be taken and detained prisoner? Whether any Churchman may be taken by way of reprisal? Whether pilgrims may be made prisoners by the law of arms? What things in time of war have safe conduct, without liberty asked at the Prince? Whether, in time of war, the ass and the ox is free? Whether the husbandman's servant enjoys, by the law of arms, the same privilege with himself? Whether, in time of war, it be lawful to build castles and walled towns? How they ought to be punished that breaks the safe conduct or assurance of a Prince? Whether a great Lord, or any in a meane dignity, ought to trust in a safe conduct? Whether a Christian King may lawfully give a safe conduct to a Saracen King or any other Infidel Prince? Whether, if two Lords make peace, and the one breaks it, the other ought to break it likewise? Whether it be better to fight fasting, or before meat or after meat? Whether battle ought to be set before ladies? And if Queen Joan of Naples had right in her war against Lewis King of Sicily?

"Then he proves that duelling is against all manner of laws; yet he gives seventeen different cases, wherein by the laws of Lombardy 'tis lawful. Then he treats of those who fight for their principles in duels, and how far that is lawful: Then of the form and oath that is taken by those that fight in lifts or combats; Whether a man that is superannuate may substitute another to fight for him in battle? If any of the company breaks his sword, if another should be given unto him? If the Lord or Judge cannot discern on the first day who has the advantage in the field; if he be obliged to return on the second day, and enter the lifts as before, which of the parties ought to begin the fight? If he that is overcome ought to pay the other the damages, tho' the King should pardon them? If a man is overcome in duelling, if he may be afterwards accused in law? Whether, if the company pleases, they may fight in plain field, without barriers? How they should be punished that owns their crime, and is openly overcome? Whether, when one Knight challenges another, he may be allowed to repent and recall his challenge?

"Then our Author treats of arms and banners in general and particularly, and proceeds to the answering of the following Questions: If a man at his own pleasure may

make choice of another man's coat of arms? If a German finds a Frenchman in the field bearing the same coat of arms with him, if he ought to appeal him to a combat? How they ought to be punished that assume the arms of others?

“ Then he treats of all the different colours used in Heraldry, and of all the different rules and conditions that are to be observed in fighting of duels: And concludes with the duties incumbent upon Emperors, Kings, and Princes; which he ends with these words:

“**EXPLICIT LIBER BELLORUM, SED POTIUS DOLORUM,
UT RECITAT DOCTOR IN PLURIBUS.**

“ Next to this follows our Author's translation of Dr Bonet's Book of Chevalry or Knighthood, which contains eight Chapters: In the first Chapter he tells us, how that a Batchelor, Squire of Honour, travelling to the Coronation of a great Prince, with an intention to take upon him the Order of Knighthood, he went astray in a wilderness, where he happened to light upon a hermitage, in which lived an old and venerable Knight, that had forsaken the world for the love of God; and how this old Knight taught the Squire all the points of honour, and all that belonged to the duty of a Knight, which is the subject matter of all the following Chapters; where in the second Chapter, he, the old Knight shews, how he ought to receive that high Order, and how he ought first to be instructed in every thing that belongs to it. The third contains all the duties of a Knight. The fourth contains their form of examination, and how he ought to be examined before he receives the Order. The fifth contains directions for him at the receiving of the Order, and the form of giving it. In the sixth is explained the signification of the Arms of Knighthood. In the seventh he shews the many advantages that Knights have above others by this honourable Order; and the last shews the great respect that ought to be shown to all that Order,—ending with these words,

“**EXPLICIT L'ORDRE DE CHEVALRIE.**

“ After this follows our Author's translation of Dr Bonet's Book of Government of Princes, which is a translation of Aristotle's Politics, and contains 40 Chapters, with a Prologue, shewing into how many languages it had been translated, and how it was first found in the Temple of the Sun, built by Eſculapius. Then follows a translation of King Alexander the Great's letter to Aristotle, after his conquest of Perſia, with Aristotle's answer, and two other letters of King Alexander's and Aristotle's.”

The Manuscript, of which the preceding was an analysis, is not mentioned in any more recent work, and as it could not be traced in any public repository, it was considered to be irrecoverably lost. But in the “ Catalogue of the Library at Abbotsford,” printed in 1838, at page 232, there occurs the following title:—

“ *Here begynnys the buke callt the Buke of the Law of Armys, the quhilk was compilit be a notable man, Doctour in Decrees, callit Bennet, prioure of Sallan, &c. MS. fol.*”

This title attracted the notice of MR LAING, Secretary of the Bannatyne Club, who conjectured it might prove to be a copy of the work described by Mackenzie. To ascertain this point, he made an application for the use of the volume, through ISAAC BAYLEY, Esq.; which being courteously granted, it was no difficult matter to perceive that this was the identical Manuscript which Dr George Mackenzie had possessed. As the volume itself furnishes no indication on this head, we can only conjecture that it may have fallen into Sir Walter Scott’s hands, either by purchase at a sale, or as a present from some of his friends. But we may conclude, that had Sir Walter been aware of the peculiar interest and curiosity of the volume, he would have pointed it out, and some use of it have been made during the latter period of his life.

The Manuscript in question is a large folio of 132 leaves,¹ on lombard paper, written in a very distinct hand, about the end of the 15th century. It is in the original wooden boards, in perfect preservation, and contains, repeated in different parts of the volume, autograph signatures of “ W. Sanclair of Roislin,” “ Oliver Sinclar of Rosling, knyght,” and “ W. Sanclair of Roislin, knecht.”

¹ The last three leaves contain a transcript of two articles unconnected with the rest of the volume, viz.—“ The Ordour of the processioum and bering of the Saerament in Antuarpe the first day of Junij the geir of God I^o V^e lxij.” And a Letter or Testimonial from Thomas Bishop of Orkney in 1446, addressed to the King of Norwege, respecting the Genealogy of William of Sanetclare, Erle of Orchadie, &c. (the ancestor of the St Clairs of Roslin,) “ Translatit out of Latin into Scottis, be me, Deine Thomas Gwld, Monk of Newbothill,” in the year 1554.

It consists of three distinct works :—

- I. THE BUKE OF BATAILLES.
- II. THE BUKE OF THE ORDER OF KNYGHTHEDE.
- III. THE BUKE OF THE GOVERNANCE OF PRINCES.

To have published the entire volume was considered to be altogether inexpedient, on account of its great extent. Yet not wishing it to remain in comparative obscurity, I readily acceded to Mr Laing's suggestion, in selecting the second of these Works, which forms a distinct treatise by itself, as my contribution to the objects of the **ABBOTSFORD CLUB**; at the same time subjoining in the Appendix such Specimens of the two other Works as should satisfy all reasonable curiosity. In this way, I hope that whatever is really valuable or interesting in the MS. has been put into an accessible shape, in order to exhibit and preserve from casual destruction **ONE OF THE EARLIEST EXISTING SPECIMENS** of Scotish prose composition.

A brief account of the Originals may here be given, before endeavouring to throw some light on the life and character of the Translator.

I. THE BUKE OF BATAILLES.

This well known and popular work forms the first and largest portion of the Abbotsford Manuscript. No English version of it is known. In the Appendix will be found the Prologue, the Table of the Chapters in the different Books, and some other Extracts, which may be compared with the corresponding passages, here copied from one of the later editions of the original Work, which bears the following title :—

“ Larbre de Batailles.

“ Sensuyt larbre des batailles qui traicte de plusieurs choses comme de leglise. Et aussi des faictz de la guerre. Et aussi comment on si doyt

gouuerner. Imprime nouuellement a Lyon. (Design cut in wood.)
 ¶ On les vend a Lyon au pres de nostre dame de confort cheulz Oliuier Arnoulet." 4to. black letter, Sign. A. to M. six, in eights.

¶ CY COMMENCE LE PROLOGUE DU LIURE INTITULE LARBRE DES BATAILLES FAICT ET COMPOSE PAR VNG VENERABLE ET RELIGIEUSE PERSONNE MAISTRE HONNORE BONHOR, PRIEUR DE SALON, ET DOCTEUR EN DECRET.

A LA faincte couronne de France en laquelle atiourdhuy par lordonnance de Dieu regne Charles cinquiesme de ce nom tres bien ayme et par tout le monde redoubte soit donne loz. gloire, et victoire sur toutes seigneuries terriennes. Tres hault Prince, ie suis nomme par mon droict nom HONNORE BONHOR Prieur de Salon, indigne docteur en decret, souuentefloys ay en en voulente de faire et compiller, felon mon debile entendement, ce petit liure a l'honneur de Dieu premierement de sa benoite Mere, et de vostre hanlte seigneurie Sire. Et les raisons qui mont esmeu et incite a ce faire sont assez bonnes, felon mon aduis.

Premierement, lestat de Saincte Eglise est en telle tribulation et perplexite que si Dieu ny meist remede et vostre Seigneurie, laquelle est acoustumee de achener et mettre affin les chieres aduantures de la foy Crestienne, ie ny voy voye ne chemin comme y puissé estre misé bonne ne briefue accordanee.

La Deuziesme raison si est, que voyez toute Chrestiente si grenee de guerres, haynes, larrecins et difections, que a grant peine peut on nommer vng petit pays fait une conte ou dueche qui bien soyt en paix.

La Tieree raison si est, que la terre de Provence dont ie suis ne et nourry est de present tellement atournee par le changement de noble seigneurie et pour les diversitez doppinions qui font entre les nobles et le communes que a grant paine pourroit homme tant fust faige racompter les maulx que les gens du pays pour ce debat seuffrent.

La Quarte raison est, que ie confidere plusieurs chofoes dictes de grans clerez modernes que bien pensent entendre les Prophecies anciennes parlans des maulx prefens et dient que vng de la hanlte lignee de France doit estre celluy par qui les remdes feront donnez au siecle travailant, et mis en grande peftitance pour lesquelles raisons me suis efforce de faire anleune chofoe nouuelle affin que vostre ieuueille soit informee de plusieurs entendemens de la faincte escripture et aussi affin que vostre personne soit plus adonnee de faire secours a la faincte foy de Iesu Crist et faire que les Prophecies qui sentendent de vostre digne personne et escriptures soyent verisiez par voz bonne œuures si vous supplie mon tres hault Seigneur que rien que ie die en ce liure ne

vueillez mespriser car ce que iay mis en luy prent son fondement fus le droit canon et civil et fus naturelle philosophie, qui nest autre chose que raison de nature et aura nom cestuy liure LARBRE DES BATAILLES pour fourrir lequel liure me fault trouuer matiere condescente a ce faire, si mest venu en yimaginacion faire vng Arbre de Dueill, au desfis duquel pourrez veoir les regnes de Saincte Eglise en grandes et merueilleuses tribulations. Apres pourrez veoir la grande disencion qui est aujourdhuy entre les Roys et Princes Creffiens. Parcelllement pourrez veoir le grande disencion et murmure qui est entre les Nobles et les Communes. Et deuiferay mon Liure en quatre parties principales ainsi comme a plain est cy apres declaire dont en la premiere partie sera faicte mention des tribulations de leglise jadis passees devant l'advenement de Jesu Christ nostre Sauveur. En la seconde partie sera traicté de la destruction des quatre grans royaumes jadis. En la tierce partie sera traicté des batailles en general. En la quarte partie sera dit du battailles en special.

* * * * *

¶ QUELLES CHOSES APPARTIENNENT ESTRE FAICTES A TOUS BONS ROYS ET PRINCES.

CHAPITRE CLXXVI.

OR difons aucune chose des Roys pour ce que apres Lempereux ilz font les plus honnorez fur tous les aultres Princes. Et encores ce nom cy de Roy felen la Saincte Escripture sembleroit estre de plus grande excellenee que le nom de Lempereur, car nostre Seigneur se nomme et appelle en plusieurs lieux et endroitz de la sainte Escripture Roy des Roys et Seigneur de Seigneurs.

Item, le benoist filz de Dieu en auleuns lieux de la Saincte Escripture est appele filz du Roy Dauid par humanite. Et ainsi par excellence de ce nom de Roy appellons nous de lignage royal. Et en oultre felon la doctrine et enseignement de Monseigneur, Sainct Paul Apoistre qui preschoit au peuple en leur admonestant que pour lhonneur et reuerence de Dieu ilz fussent foubmys a toute creature humaine et en especial au Roy comme au plus noble et excellent de tous les aultres mesmement en approunant la dignite de ce nom de Roy

* * * * *

Et pour dire auleun bon notable auquel ieunes Roys puissent prendre plaisir. Roy qui veult estre bon guerroyer sur faige fier et couraigeux, et de fe gens il fait feigneur, comme de quaille espreuier, et soit misericors et rigoureux quant est befoing, et que au befoing soit le premier fe darmes veult estre eureux. Pour retourner a nostre propos, &c.

* * * * *

MOULT daultres belles et notables choses appartenans a tous bons Roys et Princes pourroye encores dire et afflez trouuer. Mais pour le prefent ie ne pense plus riens a ecrire en ce liure, car ien suis tout laffé. Toutefois le temps viendra se Dieu me donne espace de viure que ie ecripray aulcunes choses sur les contenances de toutes personnes oyent ecclesiastiques ou seculiers, hommes ou femmes ce qui leur est necessaire dauoir au plus pres que ie pourray de la Saincte Escripture et du droit escript selon les dignites de leur offices. Et ie prie humblement et deuotement a nostre Seigneur, que par sa faincte grace vous doint en telle maniere gouerner vostre Royaulme et la Saincte Couronne quil vous a commise que apres la fin il vous maine et conduye a la faincte gloire de Paradis qui iamais ne fauldra. Amen.

¶ CY FINE LE LIURE INTITULE LARBRE DES BATAILLES.

In the Preface to the edition printed by Anthony Verard, at Paris, on the 8th of June 1493, there are several variations; and the sentence in which the name of the Author occurs runs thus—"Mon tres hault et redoubte Seigneur souvent j'ay eu voulente de faire ce present livre," omitting the name altogether. The last Chapter of the work is numbered cxxxii in Verard's edition, and ends in the same manner as the other.

Of the original Work there are numerous Manuscript copies, and also several early printed editions; but these, as an eminent French Antiquary remarks, are "toutes rares, toutes fautives et defectueuses." In Verard's edition, for instance, the name of Charles VI., to whom the Author dedicated the work, is changed to Charles VIII., in order to pay a compliment to the reigning Sovereign; and in these editions the Author's name is given as Honoré Bonner, instead of Bonnet. The terms of the Author's dedication, (says M. Paulin Paris,) carry us naturally to the first years of the arrival of Louis II. of Anjou to the Sovereignty of Provence, that is to say, from 1384 to 1390. Charles VI., the conqueror of Rosbec, was still young, and the schism of the Church had reached its point of the greatest violence.

M. Paris's analysis of the work is very concise, and may be quoted in his own words:—"L'Arbre d'Honoré Bonnet présente quatre branches principales, 1^o. L'Eglise en schisme. 2^o. Les Rois en guerre. 3^o. Les

Grandes en dissension. 4^e. Les Peuples en révolte. Mais l'auteur paroit fort peu soucieux de suivre un ordre quelconque dans son travail. Après avoir dans les premiers chapitres appliqué la prophétie des cinq Anges de l'Apocalypse à l'Histoire Ecclésiastique du XIV^e siècle, il résume les fastes de l'antiquité, puis enfin expose la théorie du comportement des Armes, des droits et des devoirs de tous les vassaux, chevaliers et gens de guerre.”¹

The author HONORE' BONNET, was a Monk in the Abbey of Ile-Barbe of Lyons, and Prior of Salon in Provence. His name, which is often given as Bonnor, or Bonhor, or Bonnoz, has been ascertained, from an examination of nearly twenty ancient Manuscripts in the Royal Library at Paris, to have been BONNET. A Provençal translation, made in the year 1429 by order of Mossen Ramon de Culdes, is preserved in the same collection, No. 7450; and also a translation in the Catalan dialect, MS. No. 7807. There is some indication of Caxton having translated in part the work in the year 1490, but no copy is known to exist.² The original work was first printed at Lyons, by Barthelemy Buyer, 1477, folio; and another edition at Lyons in 1481. It was again printed at Paris, by Anthoine Verard, 1493, folio, of which there is, in the Royal Library at Paris, a magnifieent copy printed upon Vellum, with illustrations,—the first representing Charles VIII. receiving the work from Verard the printer, who, as already noticed, had substituted the name of the reigning Monarch instead of Charles VI. of France, at whose request the work was originally written. Van Praet³ describes this copy, and mentions two other copies on Vellum, but neither of them perfect. The discrepancies existing between the early manuscript and printed copies will readily explain the variations, which will be obvious upon comparing Sir Gilbert Hay's translation with the preceding extracts. It must also be confessed, that to a modern

¹ Les Manuscrits François de la Bibliothéque du Roi: par A. Paulin Paris, vol. v. p. 103.

² See Lewis's Life of Caxton, p. 31.

³ Catalogue des Livres imprimés sur Vélin, de la Bibliothéque du Roi, tome iii. p. 31.

reader Bonnet's Book of Battles is sufficiently tedious and uninteresting ; and it need excite no surprize that the Author, as he admits in his concluding chapter, having wearied himself with his task, broke off abruptly —“ Mais pour le present je ne pense plus riens à escripre en ce Livre, car j'en suis tout lasse ;” or, as Sir Gilbert Hay in his translation expresses it—“ But in gude faith the Doctour sais, that he was *sa irkit of wryting*, that he mycht nocht as now, na mare tak on hand as to put in this buke of Bataillis.” &c.

II. THE BUKE OF THE ORDER OF KNYGHITHOOD.

Although subjoined to “ The Buke of Batailles,” there is no evidence to show that it was written by the same Author. The original Work, entitled “ LE LIVRE DE L' ORDRE DE CHEVALERIE,” is anonymous. A copy of it is contained in a magnificent volume, written upon vellum, and illuminated for Henry VII. of England, which forms part of the Royal collection of Manuscripts in the British Museum (MISS. Bibl. Reg. 14 E. II. Art. 5). The Work also exists in a printed form, although now of great rarity. “ L' Ordre de Chevalerie, auquel est contenue la maniere comment en doit, faire les Chevaliers, et de l' honneur qui à eux appartient, et de la dignité d'iceulx ; compose par ung Chevalier, lequel en sa veillesse fut Hermite.” Lyon, Vincent de Portunaris de Trine, 1510, in folio, black letter. It is, however, a proof of the great popularity of the Work, that a copy of it having fallen into the hands of our venerable Typographer, WILLIAM CAXTON, (who probably never heard of Sir Gilbert Hay's previous version,) he added this to his other translations from the French, and having printed his own translation, he addressed the volume to King Richard the Third. It has no date, but must have been printed about the year 1484 ; and his edition is acknowledged to be one of the rarest specimens of his press. Lewis in his Life of Caxton, 1737 ; Oldys in his British Librarian, 1738 ; Ames and Herbert in their Typographical Antiquities, 1749 and 1785 ; and Dibdin, in his enlarged edition of that work, 1810, and also in his

Bibliotheca Spenceriana, 1815, have each given a more or less detailed account of Caxton's translation.

In the Advocates' Library, Edinburgh, among the collection of MSS. which belonged to Sir James Balfour of Denmyln, Lord Lyon in the reign of Charles the First, there is a volume, to which he has prefixed this title, "Collectanea Domini Davidis Lyndesay de Monthe Militis Leonis Armorum Regis." This volume is described by Dr Leyden¹ in the Preface to his republication of "The Complaynt of Scotland," but he has confounded two persons of the same name, and who held the same office, at an interval of half a century. The volume, which contains nothing to identify it with Sir David Lyndesay the Poet, is here noticed, from containing a copy of "The Order of Knighthood," without the name of the translator. This is evidently a transcript from Caxton's printed volume, omitting the concluding Address to Richard the Third, in which Caxton introduces his own name as the translator; while the transcriber has used his own discretion in adapting the language to the Scottish orthography and dialect.

Dr Leyden passes over this portion of the MS. in a very summary manner, and strangely says, that it, along with "The Buke of Cote-Armouris," which immediately follows, in Lyndesay's MS., was transcribed from Dame Juliana Berners's Treatise on Hunting, Hawking, &c., which is usually known as the "Booke of St Albans."

The following extracts from the copy of Caxton's volume, in the British Museum, will be sufficient to convey to the reader some idea of the work itself; and to form a comparison of the English and Scottish versions. The first leaf is here given in black letter, line for line, in imitation of the original:—

¹ Edinburgh, 1801, p. 65.

Here begynneth the Table of
this present booke Intytled the
Book of the ordre of chualry
or Knyghthode.

Unto the praynghe and dyuyne
glorye of god / whiche is lord and
souerayne kynge aboue and ouer
alle thynges celestyal / and wordly / we
begynne this book of the ordre of chualry
For to shewe that to the sygnefiaunce of
god / the prynce almyghty whiche seygnor-
yeth aboue the seuen planettes / that ma-
ke the cours celestyal / and hant power &
seygnorye in gouernyng & ordeynyng
the bodyes terrestre and ethely / that in
lyke wyse owen the kynges prynces and
grete lordes to hant puissance and seygnor-
y upon the knyghtes / And the kny-
ghtes by symlytude oughten to hant po-
wer and dominacion ouer the moyen peple
And this booke conteyneth viij chapitres

- ¶ The fyrst chappitre sayth how a knyght
beyng an Heremyte deuysed to the squyer
the rule and ordre of chualrye
- ¶ The second is of the begynnyng of Chualry
- ¶ The thyrd is of thosseye of chualry
- ¶ The fourthe of the examynacion that ought
to be made to the esquier whan he wylle entre
in to the ordre of chualry
- ¶ The fyfthe is in what maner the squyer
ought to receyue chualry
- ¶ The syxthe is of the sygnefaunce of the
armes longyng to a knyght al by ordre
- ¶ The seueneth of the custommes that apperteyne
to a knyght
- ¶ The eyght is of the honour that oughte
to be done to a knyght

- ¶ Thus endeth the table of the book of
Chualry

¶ Here after foloweth the mater and tenour of this said Booke.
And the Fyrst chapyter faith hon the good Hieremyte deuyfed to the Esquyer the Rule and ordre of Chyualrye.

A Contrey ther was in which it happed that a wyfe knyght whiche longe had mayntened the Ordre of Chyualrye. And that by the force & nobleesse of his hyghe courage and wysedom and in anenturyng his body had mayntened warres justes & tornayes & in many batailles had had many noble victorys & gloryous & by cause he sawe & thought in his corage y^t he myȝt not long lyue as he which by long tyme had ben by cours of nature nyghe unto his ende chaas to hym an heremytage/ For nature faylled in hym by age. And hadde no power ne vertu to vfe armes as he was woned to do. Soo that theme his herytages & all his rycheffes he lefte to his children/ and made his habytacion or dwellynge place in a greete wode habondaunt of watres and of grete trees/ and hygh beryng fruytes of dynersse manyers/ And fledde the world by caufe that the febleneffe of his body in the whiche he was by old age fallen/

And that he dishououred not that whiche that in honourable thynges and aven-turous hadde ben longe tyme honoured

The same knyght thynkyng on the deth remembryth the departyng fro this world in to that other and also thought of the ryght redoutable sentence of oure lord in the whiche hym behoneth to come to the day of Jngement. In one of the partyes of the same wode was a fayr medowe/ in whiche was a tree wel laden and charged of fruyte in his tyme/ of which the knyght lyued in the forest/ And vnder the same tree was a fontayne moche fayre and clere/ that arowfed and moysted all the medowe/ And in the same place was the knyght acustomed to come enery daye for to preye and adoure God Almyghty/ To whome he rendryd thankynge of the honoure that he had done to him in this world alle the dayes of his lyf. In that time it happed at the entryng of a strong wynter/ that a kynge moche noble wyfe and ful of good custommes fente for many nobles/ by cause that he wold hold a grete courte/ And by the grete renomree that was of thys courte/ It happed that a squyer moeued hym for to goo thyder in entencion that there he shold be made knyght/

¶ Thus as he wente all alone rydynge vpon his palfroye/ It happed that for the trauaylle that he had susteyned of rydynge/ he slepte vpon his horse/

¶ In the meane whyle that he rode foo slepyng/ his palfroye yssued oute of the ryght waye and entryd in to the forest/ where as was the knyght Hieremyte/ And foo longe he wente/ that he came to the fontayne at the fame tyme that the knyght whiche dwellyd in the wode to doo his penaunce was there comen for to

praye vnto God/ and for to despysye the vanytees of this worlde/ lyke as he was acustomed euery day/ whan he fawe the fquyer come/ he lefte his oroyson, and fatte in the medowe in the shadow of a tree/ And beganne to rede in a lytyl book that he had in his lappe/ And whan the palfroy was come to the fontayne/ he beganne to drynke/ And the fquyer that slept alone felte that his hors mened not/ and lyghtly awoke/ And thenne to hym came the knyght whiche was moche old/ and had a grete berde/ longe heer/ and a feble gowne worne and broken for ouer longe werynge/ And by the penaunce that he dayly made was moche discolourd and lene/ And by the teres that he had wepte/ were his eyen moche wasted/ and hadde a regard or countenaunce of moche hooly lyf/ Eche of them merueyld of other/ For the knyghte whiche hadde ben moche longe in his heremytege, hadde fene no man sythe that he had lefte the worlde/ And the fquyer merueyld hym strongly/ how he was comen in to that place/ Thenne descended the fquyer fro his palfroy, and salewed the knyght/ And the knyght receyued hym most wysely/ And after fette them vpon the grafie that one by that other/ And er ony of them spak eche of them byheld eche others chore/ The knyght that knewe that the fquyer wold not speke fyrst/ by cause that he wold doo to hym reuerence spak fyrst and said/ Fayr frend what is your eorage or entent/ and whyther goo ye/ wherfor be ye comen hyther/ Syre sayde he/ the renomree is sprad by ferre contreyes, that a kynge moche wyse and noble/ hath commannded a courte general/ And wylle be maade hym selfe newe knyght/ And after adoube and make other newe knyghtes, estrange barons and pryue/ And therfore I goo to this courte for to be adoubed knyght/ But whanne I was a flepe for the trauayle that I hane had of the grete journeyes that I hane made, my palfroy wente oute of the ryghte way/ and hath brought me vnto this place/ Whanne the knyght herd speke of the knyghthode & chynalrye, And remembryd hym of thordre of the same/ And of that whiche apperteneth to a knyght, he caste out a grete syghe/ and entryd in a grete thouȝt remembryng of the honoure/ in which chynalrye hadde ben so longe mayntened/

¶ In the meane whyle that the knyghte thus thought, the Esquyer demaunded of hym/ wheroft he was so penyf/

¶ And the knyght answerd to hym/

¶ Fayre fone my thoughte is of the ordre of Knyghthode or Chynalrye/ And of the greteneffe in which a knyght is holden/ in mayntenyng the greteneffe of the honour of chynalrye/ Thenne the esquyer prayed to the knyght/ that he wold faye to hym thordre and the manere/ wherfore me ought the better to honoure and kepe in highe worshippe hit/ as it ought to be after the ordenaunce of god/

¶ How fone sayd the knyght knowest thou not what is the rule and ordre of

knyghthode/ and I meruaylle how thow darest demaunde chyualrye or knyghthode/ vnto the tyme that thou knowe the ordre/

¶ For noo knyght can lone the ordre/ ne that whiche apperteyneth to his ordre/ but yf he can knowe the defaultes that he dothe ageynſt the ordre of chyualry/

Ne no knyght ought to make ony knyghtes/ but yf he hym ſelfe knowe thordre.

For a diſordynate knyghte is he/ that maketh a knyghte/ and can not fheue the ordre to hym/ ne the eutommie of chyualry.

¶ In the meane whyle that the knyght fayd theſe wordes to the eſquyer that demaunded chyualrye withoute that he knewe what thyng was chyualrye/ The eſquyer anſwered and fayneſte to the knyght Syre yf hit be your playſyre I byſeche yow that ye wylle faye and telle to me the ordre of chyualrye/

For wel me femeth and thynketh that I ſhould lerne hit for the grete defyre/ that I haue thereto And after my power I ſhalle enſiewe hit yf hit pleafe yow to enſeyngē fheue and teche hit me

¶ Frend fayneſte the knyght the Rule and ordre of chyualrye is wreton in thiſ lytyl booke that I hold here in myn handes in which I rede and am besy ſomtyme/ to the ende that hit make me remembre or thynke on the grace and bounte/ that god hath gyven and done to me in thiſ world by caufe that I honoured and mayntened with al my power thordre of chyualrye/ For alle in lyke wyſe as chyualrye gyneth to a knyghte all that to hym apperteyneth/ In lyke wyſe a knyȝt ought to gyve alle his forces to honoure chyualrye/

¶ Thenne the knyght delyuered to the eſquyer the lytyl booke.

¶ And whanne he hadde redde therin he vnderſtoode that the knyght only amonge a thouſand perſones is choſen worthy to haue more noble offyee than alle the thouſand And he had alſo vnderſtanſen by that lytyl booke the Rule and ordre of chyualry And thenne he remembryd hym a lytyl And after fayneſte A fyre bleffyd be ye that haue brought me in place and in time that I haue knowlege of Chyualrye the whiche I haue longe tyme defyred withoute that I knewe the nobleſſe of the ordre ne the honoure in whiche oure lord god hath ſette alle them that ben in thordre of Chyualrye/

¶ The knight fayneſte Fayre fone I am an old man & feble/ and may not forthon moche longe lyue And therfor thiſ lytyl booke that is made for the denocion loyalte and the ordinance that a knyght ought to hane in holdynge his ordre ye shall bere with yow to the courte where as ye go vnto/ and to fheue to alle them that will be made knyghtes And whan ye ſhalle be newe doubted knyght/ and ye ſhall retorne in to your countrey/ Come ageyne to thiſ place And lette me haue knowlege who they be that haue ben maade newe knyghtes and ſhalle hane ben obeyſtant to the

doctryne of chyualry. Thenne the knyght gaf to thesquire his bleffynge and he took leve of hym and tooke the booke moche denoutely. And after mounted vpon his palfroy and went forth haftely to the courte. And whan he was comen he prefenteth the booke moche wysely and ordynatly to the noble kyng & furthermore he offryd that euery noble man that wold be in thordre of Chynalry myght haue a copye of the fayd book/ to thend that he myght fee & lerne thordre of knyghthode and Chyualrye.

¶ Here endeth the book of thordre of Chyualry/ whiche book is translatel out of Frenſſhe into Englyſſhe at a requeſte of a gentyl and noble esquier by me William Caxton dwellynge in Westmynſtre beſyde london in the moſt beſt wyſe that god hath ſuffred me/ and accordyng to the copye that the fayd ſquyer delynerd to me, whiche book is not requiſyte to euery comyu man to haue/ but to noble gentylmen that by their virtu entende to come & entre in to the noble ordre of chyualry/ the whiche in theſe late dayes hath ben vſed accordyng to this booke here to fore wreton but for gotten and thexcerſitees of chyualry/ not uſed honoured ne exereyfed as hit hath ben in auineyent tyme/ at whiche tyme the noble actes of the knyghtes of Englond that vſed Chyualry were renomeſt thurgh the vnynerſal world/ As for to ſpeke to fore thyneſtacion of Jeſu Chryſte/ where were there euer ony lyke to brenius and belynuſ that from the grete Brytagne now called Englond vnto Rome & ferre beyonde conqueſted many Royaumes and londes/ whos noble actes remayn in thold hystoryes of the Romayns/ And ſyfth the Incarnacion of oure lord/ byhold that noble king of Brytayne king Arthur/ with all the noble knyȝtes of the roād table/ whos noble actes and noble chyualry of his knyghtes occupye ſoo many large volumes/ that is a world or as thing incredyble to bylene/ O ye knyghtes of Englond where is the cuſtome and vſage of noble chyualry that was vſed in tho dayes what do ye now/ but go to the baynes & playe atte dyſe/ And ſome not wel aduyſed vſe not honeſt and good rule ageyn alle ordre of knyghthode leue this leue it and redde the noble volumes of faynt graal of lanceſot/ of galaad of Tryſtram/ of perſe forest/ of percyual/ of gawayn/ & many mo. Ther ſhalle ye fee manhode/ curtoſy/ & gentylneſſe/ And loke in latter dayes of the noble actes ſyfth the cōqneſt/ as in kyng Rychard dayes euer du Lyon/ Edward the fyſte/ and the thyrd and his noble fones/ Syre Robert Knolleſ, Syr Johaſ Chaūdos/ and Syre gualtier Manuy/ rede froiſſart/ And alſo behold that vyctorous and noble kynge harry the fyſthe/ and the captayns vnder hym his noble bretheren Therle of Salybury Montagu/ and many other whoos names ſhyne gloryonily by their vertuous nobleſſe & actes that they did in thonour of thordre of chyualry/ Alas what do ye/ but ſleep & take eaſe/ and are al dyforded fro chyualry/ I wold deauande a queſtion yf I hold not diſpleafe/ how many knyghtes ben there now in

Englond that haue thuse and thexeercyse of a knyght that is to wete, that he knoweth his hors, & his hors hym that is to faye, he beyng redy at a poynt to haue al thyng that longeth to a knight an hors that is accordyng and broken after his hand, his armures and harnoys mete and fyttyng & so forth, *et cetera*. I suppose and a due ferche shold be made, there shold be many founden that lacke, the more pyte is. I wold it pleasyd our fouerayn Lord that twyes or threyes in a year or at the leaſt ones he wold do crye Justes of pees to thend that eny knyght shold haue hors and harneys, and also the vfe and craft of a knyght and also to tornoye one ageynſt one or ij against ij. And the best to haue a prys, a dyamond or jewel, fuche as shold please the prynce. This shold caufe gentylmen to reſorte to thauneyent cuftomes of chyualry to grete fame and renōmee. And also to be alwey redy to ferue theyr prynce whan he thalle calle them, or haue nede. Thenne late euery man that is come of noble blood, and entendeth to come to the noble ordre of chyualry, read this lytyl book and doo therafter in kepyng the lore and commaundements therin comþyfedyd. And thenne I doubtē not he shall atteyne to thordre of chyualry, *et cetera*.

And thus this lytyl book I preſente to my redoubtēd naturel and most dradde fouerayne lord kyng Rychard kyng of Englond and of Fraunce to thend that he commaunde this book to be had and redde vnto other yong lordes knyghtes and gentylmen within this royme, that the noble ordre of chyualry be heraſter better vſed & hononred than hit hath ben in late dayes paſſed. And herin he shalle do a noble & vertuous dede and I shalle pray almyȝty god for his long lyf & prosperous welfare, & that he may haue vcytory of all his enemyes, & after this ſhort & tranſitory lyf to haue enerlaſtyng lyf in heuen, where as is Joye and blyſſe, world without ende. Amen.

III. THE BUKE OF THE GOUERNANCE OF PRINCES.

This very popular work is a translation of the “ Secretum Secretorum,” falsely attributed to Aristotle. Its popularity was so great that not less than nine English translations and six French translations are known. It is probable that Sir Gilbert Hay made his version from one of the French translations current in the Fifteenth Century.

In now adverting to SIR GILBERT HAY, the Translator of the “*ORDERE OF KNIGHTHEOD*,” and of other Works, from the French, it is matter of regret that we possess no very certain information respecting him. Some of the uncertainty which prevails in regard to his lineage arises from the circumstance that the name of Gilbert, in the family of Errol, with whom we may presume he was nearly related, was of very common occurrence. The Hays of Errol, the chief of the name in Scotland, appear in the public Records as Hereditary Constables of Scotland before the end of the Twelfth Century. Without further entering upon their Genealogy, as exhibited in Douglas and Wood’s Peerage of Scotland, vol. i. page 544, &c., and in similar works, it may briefly be noticed that, in the course of the Fifteenth Century—

I. Sir Thomas Hay of Errol, Constable of Scotland, died in the year 1406. He married in 1372, Elizabeth third daughter of King Robert II., by his first wife Elizabeth Mure; and had two sons, Sir William, who succeeded, and Gilbert Hay, who is designed of Dronlaw; also three daughters, the youngest of whom, Alicia, married Sir William Hay of Locharret.¹

II. Sir William Hay of Errol, who succeeded in 1406, died in 1436. By his wife Margaret, daughter of Sir Patrick Gray of Broxmouth, he had two sons, Gilbert, and William Hay of Urry, in the county of Kincardine.

III. Gilbert Hay, eldest son of Sir William, was one of the hostages sent to England in 1412, and again in 1424, for the ransom of King

¹ In Maidment’s *Analecta Scotica*, vol. ii. p. 1, is a curious Indenture betwixt Sir William the Hay, Knight, Lorde of the Nauchtane, and Alan of Kynnarde Lord of that ilke, and Dame Mary of Murray his wife, for the marriage of their children, dated 7th December 1420.

James the First, who had been held in captivity for eighteen years. On the last occasion he is styled “*Gilbertus Primogenitus et Haeres Willielmi Constabularii Scotiae*,” his annual revenue being estimated equal to 800 marks; and at that time “*Gilbert of the Haye, askyth conduct for 3 servants.*” (*Rymer's Foedera*, vol. x. p. 327). In 1426 he had a safe conduct. He died in England soon after 1426, leaving, by his wife Alicia, daughter of Sir William Hay of Yester, two sons, William and Gilbert.

IV. Sir William Hay succeeded his grandfather in 1436, and was created Earl of Errol in the year 1452-3. He married Beatrix Douglas, daughter of James third Lord Dalkeith. His brother Gilbert, who succeeded his uncle William Hay of Urry, had a charter of the lands of Urry, in the county of Kincardine, 12th August 1467; and died before September 1487. The Earl of Errol, who died about 1460, was succeeded by his eldest son,

V. Nicholas, second Earl of Errol. He died without issue in 1470, and was succeeded by his brother,

VI. William, third Earl of Errol, who survived till 1506.

This brief view of the Hays of Errol, during the Fifteenth Century, may serve to guide our conjectures in regard to Sir Gilbert Hay. That he was born about the commencement of that century, we are warranted to assume. There is no evidence of any of the younger sons in the Errol family, at this period, having had the honour of Knighthood; and therefore it may be conjectured that he was the son of Sir William Hay of Locharret, one of whose daughters, Jane, was married to Sir Alexander Home of Dunglas, who accompanied the Scottish forces under the Earl of Douglas to France, and who lost his life with the Earl at the Battle of Verneuil, 17th August 1424. It is certain, at least, that Gilbert Hay received a liberal education, and he appears to have prosecuted his studies at the University of St Andrews, which was founded in the year 1411. This

we ascertain from the “Acta Facult. Art. Univers. S. Andreæ,” where the name “Gylbertus Hay,” occurs among the *Determinants*, or Bachelors of Arts, in the year 1418. In the following year, “Gilbertus de Haya, Magister,” is included in the higher degree among the *Licentiates*, or Masters of Arts. One of his fellow students was William Turnbull, who afterwards became successively Doctor of Laws, Archdean of St Andrews, Keeper of the Privy Seal, and Bishop of Glasgow; and who, about three years before his death, so honourably distinguished himself by founding the College of Glasgow, in the year 1452-3.

After taking his Master’s degree at St Andrews, Gilbert Hay proceeded to Franee, but whether it may have been to complete his education, or that he was sent on any special mission, must be left to conjecture.¹ It might have been, that like so many of the younger sons in Scotish families of rank, at an early as well as in more recent times, he had gone abroad to push his fortunes; and thus, like Quentin Durward, when first addressing Louis XI., he might have said,—“I am ignorant whom I may have the honour to address, but I am indifferent who knows that I am a cadet of Scotland; and that I come to seek my fortune in France, or elsewhere, after the custom of my countrymen.” It will be seen that he styles himself “Gilbert of the Haye, Knycht, Master in Arts, and Bachelor in Decreas,”—titles expressive of academical distinctions; and also “Chamberlain umquhile to the maist worthy King Charles of France.” Dr Mackenzie, overlooking the obvious meaning of these words in the position of *umquhile*, instead of “late Chamberlain to the King,” made him “Chamberlain to Charles VI., King of France.”

¹ At a latter period, among the Determinants at St Andrews, in 1449, we find “Gilbertus Hay, enjus bursa, viij^{s.} vj^{d.};” and again “M. Gilbertus Hay,” as having taken his degree as a Licentiate in 1451. But this obviously could not have been Sir Gilbert Hay. In the “Compot. Magist. Roberti Pantre receptoris facultatis arcium anni [M.CCCC.]LII. datum iiiij^o die Decembbris,” at the end of a long list of contributions is this entry—“Item, per Magistrum Gilbertum Hay, xxv^{s.} Debitor Thomas Hay licentiatus, frater ejusdem Gilberti.” The name of Thomas Hay stands first in the list of Licentiates in 1452-3.

But that Monarch began his reign in 1380, and died in 1422, probably before Hay had set his foot in France. His son, Charles VII., ascended the throne in 1422, and survived till 1461. Sir Walter Scott, in “*Qnentin Durward*,” chapter v., has given a very graphic account of the Scottish Archer Guard, which was instituted by Charles VI., and consisted of a select number of the Scottish Nation, supplied from the superabundant population of their native country. It is no improbable conjecture, therefore, that Gilbert Hay may have been one of their number, and like the imaginary character in the work of fiction referred to, have thus been brought under the special notice of the French King, and in this manner obtained the patronage of Charles VII. Another event that may have contributed to his holding an official appointment in the Royal Household, was the alliance between Margaret, eldest daughter of James I. of Scotland, and the Dauphin of France. This took place in July 1436, when she was only twelve years of age; and she was attended by a number of persons of rank, some of whom remained in her service. Be this as it may, and without attempting to conjecture on what occasion Hay received the honour of Knighthood, we know, from a passage to be afterwards mentioned, that he resided in France during a period of twenty-four years; and he may have returned to his native country soon after the death of the youthful Princess. She died of a broken heart in August 1445, or sixteen years before her husband, whose character is so ably depicted by Scott, had succeeded to the throne under the title of Louis XI.

After Sir Gilbert Hay’s return to Scotland, we find him residing at Roslin Castle with Sir William Saintclair, third Earl of Orkney, (a title which he resigned, in 1456, for the Earldom of Caithness)—a nobleman of great influence and wealth, who had accompanied the Princess Margaret to France in 1436. He was twice married, his first wife being Lady Margaret Douglas, daughter of Archibald fourth Earl of Douglas; and he lived in such a kingly state, that we are told, his Lady “had serving her 75 gentlewomen, whereof 53 were daughters to noblemen, all cloathed in velvets and silks, with their chains of

gold, and other pertinents; together with 200 rideing gentlemen, who accompanied her in all her journeys. She had carried before her when she went to Edinburgh, if it was darke, 80 lighted torches. Her lodging was att the foot of the Blackfryer Wynde: so that, in a word, none matched her in all the country, save the Queen's Majesty.”¹ We are further told of this “ Princee,” William Earl of Orkney, that—“ In his house he was royally served in gold and silver vessels, in most princely manner; for the Lord Dirleton was his Master Household, the Lord Borthwick was his Cup-bearer, and the Lord Fleming his Carver, under whom, in time of their absence, was the Laird of Drumlanrig, surnamed Stewart, the Laird of Drumelzier, surnamed Tweedie, and the Laird of Calder, surnamed Sandilands. He had his halls and chambers richly hung with embroidered hangings,” &c. In 1446, he founded the Collegiate Church of Roslin, that beautiful specimen of architecture, the ruins of which still excite so much admiration under the popular designation of Roslin Chapel. It was at the request of this nobleman that he undertook the translations which are contained in the present volume, and which bear the date of 1456. Sir Gilbert Hay, like some of the persons here named, was probably connected with this nobleman, as in the genealogy of that family, the fifth of the nine daughters of Henry second Earl of Orkney, is said to have married a Hay Earl of Errol.

There is still preserved a curious document entitled “ The Inventar of the Goods of Alexander de Sutherland of Dumbethe,” whose daughter Marjory was the Countess of Caithness and Orkney.² It includes his Testament, and bears to have been made at Roslin, the castle of his son-in-law, on the 15th November 1456, “ in the presence of ane hie and mighti Lord William Earl of Caithnes and Orkney, Lord Saintclair, &c., SIR GILBERT THE HAYE, Sir Henry Atkinson, Mr Thomas Thurberndson (or Thornebrande), Public Notar, &c., with dyvers uthirs.” At the end of his numerous legacies and bequests, there is added, “ Item, I

¹ Genealogie of the Saintelaieres of Rosslyn, by Father Richard Augustin Hay, p. 26. Edin. 1835, 4to.

² Lord Hailes Additional Case of the Countess of Sutherland. pp. 110, 128.

gif and leive my sylar [silver] colar to *Sir Gilbert the Haye*, and he to say for my soul ten Psalters.”¹

The long residence of Sir Gilbert Hay in France rendered him familiar not only with the language, but with the current literature of the country. This may have suggested to him, upon his return to Scotland, the propriety of employing himself in translating some of the more remarkable productions of French literature, for the benefit or amusement of his friends. A fortunate discovery of an old Manuscript volume at Taymouth Castle, and the liberality of the Noble Proprietor in communicating it, brought to light another and a more important undertaking which Sir Gilbert Hay had accomplished, by rendering the Metrical Romance of **ALEXANDER THE GREAT** into Scotish Verse, at the request of Thomas first Lord Erskine, (properly second Earl of Mar, of the name of Erskine,) who succeeded his father in 1453, and died in 1494. The Work extends to upwards of 20,000 lines; but the imperfect state of the Manuscript, which exhibits an evidently inaccurate copy of the translation, added to its great extent, may possibly keep it from ever being printed entire. But some obscure lines, introduced by one of the transcribers, at the close of the volume, contains the information already alluded to, of its having been translated at the request “of the Lord Erskine, by **SIR GILBERT THE HAY**,” and of his having spent twenty-four years in the service of the King of France.²

How long Sir Gilbert Hay may have survived can only be conjectured. The Taymouth MS. is transcribed from another copy which had apparently been written in the year 1493; and the mode in which the Translator is alluded to, indicates that he had been dead for several years. This serves to corroborate the mention of his name among the deceased Scotish Poets who are celebrated by Dunbar in his “Lament for the Death of the Makaris.”³

NORTON HALL, January 1847.

¹ Genealogie of the Saintelaires of Rosslyn, p. 91–98.

² “Extracts from The Buik of King Alexander the Conquerour, a Manuscript in the Library at Taymouth Castle.” (1831). 4to. Privately printed by the Secretary of the Bannatyne Club.

³ See *suprat*, page 1.

The Duke
of
The Order of Knighthood,
Translated
by Gilbert of the Page knyght.



PROLOGUS.

AT the honour and the reuerence of God Almichty his glore and louyng of his prouidence, the quhilke is fouerane lord and fyre de toutes choses, of all thingis in heuyn and in erde, we begyn here THE BUKE OF THE ORDRE OF KNYCHTHEDE : ffor to schaw, how be the semblaunce of the hye almyghty prince of hevin, quhilke has dominacioun and feignoury apon the vij planetis of the hevyn,—the quhilkis seuen planetis makis all the courſ of the hevyn, and gouernis the influencees celestiales, and has powere apon the ordinancis of all erdely corporale thingis ; and to schaw, that as kingis and princis has dominacioun and feignourye subordinate of the princis and lordis behalue, be semblaunce of syk like figure, apon the small peple, to gouerne, reugle, and defend thame in all thair necessiteis : The quhilke Buke is deuidit in fere parties, as fall efterwart appere be the declaracioun of the chapitres after folowand.

HERE FOLOWIS THE DECLARACIOUN OF THE RUBRIKIS EFTIR THE PARTIES OF THE BUKE.

The Fyrſt chapitre is, How a bachelere Squyere of honoure paſſit till a grete femblee of Lordis, at a Kingis crownyng, in entencioun to tak the Ordere of Knychthede, and how he forvayit, and willit in a wildernesſ

quhare thare was ane alde Knycht duelland in ane hermytage, that had tane him fra the warl, to lyue in contemplacioun of Almychty God, to mend his lyf, and mak gude end, etc. ; And how the worthy ancien Knycht techit the Squyere the poynpis of honour and propereteis pertenand to the faid Ordre, etc.

Quhat the secund chapitre contenis, sequitur.—

The Secound chapitre is, How the Bachelere quhilk fuld resfaue that hye Ordre, how he fuld first lere the pointis and the propereteis of the Ordre, before that he tak it, in the begynnyng.

Quhat the thrid chapitre contenis.—

The Thrid chapitre contenis, All the faid properteis of the noble Ordre and office of Knychthede, as the Knycht deuifis.

Quhat the ferde chapitre contenis.—

The Ferde chapitre contenis, The forme of the examinacioun how the Bachelere Squyere fuld be examynit, be the faderis of the Ordre, before or he resfauteit the faid Ordre.

Quhat the fyft chapitre contenis.—

The Fyft chapitre contenis, How the Bachelor Squyer fuld resfaue the noble Ordre, and the forme and manere tharof, and of the proces of the making of Knychtis be ordre.

Quhat the sext chapitre contenis.—

The Sext chapitre contenis, The poynpis of the takenyngis of the blasoun of the signis and feremons custumable to be maid in geving of the faid Ordre, and all be ordre.

Quhat the sevynt chapitre contenis.—

The Sevynt chapitre contenis, The gude thewis, vertues, and custumes that pertenis to the Knychtis that honourably wald manetene the forefaid Ordre of Knychthede.

Quhat the auchtand chapitre contenis.—

The Auchtand chapitre contenis, How the faid Ordre fuld be haldyn at honour, and quhat honoure fuld be done to thame that beris the faid Ordre, and has optenynt it with honoure.



HERE BEGYNNS

THE FIRST CHAPITRE OF THE BUKE.



HE Autoure of this Buke reherfis, How it befell in a contree
quhare a worthy, wyse, anciene Knycht, that lang tyme had
bene in the exercisioun of honourable weris, the qubilk, be
the nobleſſe and the force of his noble and hie curage,
throu grete wifedome and hye gouernaunce, had auenturit his perfone
to purfue and manetene juftis, tourneymentis, and weris, and throu his
gude fortune and prowefs, had optenyt grete honour and glore, and
victorius loving: And efter all this, as course of nature gevis till all man-
kynde, and oþir creaturis that in this erde lyf beris, he, confiderand that
this lyf mycht nocht langsumly endure, bot it behovit nedely tak ane end;
for to make gude end, and conclusioun to godwart, and to lyve out of the
ficht of tribulacioun and vexacioun of the warld, and to be at his deuocioun
in contemplacioun of his Creatour: For he fawe that God had gevin him
largely of his grace, sufficiandy of warlldy honoure and glore; and that
nature in him was fa faillid throu febilnes, that he had nouthir force, na
vertu, na powere to welde armes as he was wount; and had deuifit and
departit his landis, gudis, and heritagis till his barnis, and ordanyt for all
his thingis synablye, and chefit to mak his habitacioun in a thik wod of a

wilderneſſe, in a faire hauleh, incloſit within wateris, and grete treis bath of fruytis and of diuers naturis, and of herbes, ſa that he was content to flee the fycht and the repaire of the warld: Sa that nane that had fene him ſa worthyly, honeſtly, and honourably, had euir hidertillis manetenyt ſa worthy and hye Ordere in all worship, but lak or dihoneſtee of his cors, fuld fe him in his failit elde, for fault of powere of naturall ſtrength, in fyk febilneſſe that he myeſt noct oure him ſelf to gouerne his perfone in fyk worship of honeſtee as he was wound, that filth of elde ſchamyt him noct, quhill he bad ſeldit to God and nature his naturale dewiteis: And als, that the vexacioun of the warld gert him noct abſtrak his inclinacioun of contemplacioun and deuocioun fra the contynuale remembraunce that he was determynit in his hert to have of the glorious paſtioun of Crift, the quhilke he traiftit, fuld be a targe betuix him and the inymp of mankynde, in the day of the dredefull iugement, to fauf him fra the terrible paynis of hell. And as he was walkand a day in ane herbare allane, in his deuocioun, in a thiſ buſk of the wod, quhare there was a grete tree in the myddis, chargin full of fair fruytis in the ſefoun, the quhilkis he gaderit and held to refresh him with be tymes: And in that herbare, vnder the faide fruyte tree, thare was a faire well of water of noble nature, quhilke in diuers ſtryndis paſt thron the herber till othir gardynniss and preaux, till watere thame in fonere for more gudely growth; in the quhilke herbare the noble Knycht was cuſtumyt to mak his dayly repaire; and thare in his contemplacioun, he maid his ſecrete orifoun, zeldand gracis and lovingis to Almychty God, the makare of the mekle honour and worship that he had grantit him in this warld, euermore day of his lyf, to contynew in ſik deuocioun and contemplacioun perpetualy.

And ſa befell that in the famyn tyme, befell a grete ſtormy wyntere, in the quhilke a worthy King had ſett and ordanyt a grete aſſemblée of Lorais and Knychtis and worthy men, for hie, grete, and honourable actis to be done, in the quhilkis mony ſong bachelere ſquieris proposit thame to be maid knychtis of that worthy Kingis hand: And ſa befell that ane of the lordis fonis of that contree, quhilke had ſett his entent and purpose

to tak the Ordre of Knyehthede at the faid assamblee ; and as it hapnyt him to pas throun that contree quhare the noble anciene Knycht had maid his habitacioun ; And forthy that the faid Squier quhilk was ferre traualit, for irknes of trauale and wakynge to cum to the semblee, he slepit upon his palfray, and wauerit fra his folk out of the hye way, sa that he become properly in the famyn forest and wildernes quhare the Knycht was induelland ; and to the famyn fontayn, in the herbere thare, quhare the Knycht was at his contemplacioun, in the famyn tyme come [the palfray] thare to drink at the well. And als fone as that the Knycht fawe in syk a kynde, sif ane honourable man, he left his contemplacioun, and tuke out a Buke of his bosom and began to rede. And fone quhen the pallefray put doun his hede in the well for to drynk, the Squiere began to wakyn of his flepe, and wist nochit quhare he was becummyn, and than rais vp the worthy anciene Knycht, and comit till him to spere of his effere ; the quhilk quhen the ȝong Squiere saw fa hare and alde, with a lang berde, and langar fyde hyngand hare, quhite as the snawe, with a fyde goun, alde and bare of wolle, and euill farand, with mony holis ryvin and rent, for grete age of wering, and for the grete wakynge and deuocioun and penitence that he had tane till him in that desert, and the greting that he maid for his trespasses of ȝouthede, he was worthin rycht lene, pale and wan, with hevy chere, and holl eyne, sa that be semblance his behalding was lyke to be as of a haly man and of godly lyf. Sa that grete maruaill had thai ilkane of othir, ffor sen the Knycht hed left the warld, to duell thare in that desert, he had nocht fene na man in all that tyme. And the ȝong Squiere had mare grete maruaill, how he was hapnyt thare, and of the grete maruailoufs maner of the worthy man ; quhilk be his feris and port femyt till have bene a man of grete valoure : And with that he lechit doun of his pallefray, and salutit the noble Knycht, quhilk ȝeldit him agayne his reuerence and reslauit him graciously, and gert him fytt doun in the herbere, and reyne his horfe, and reft him ; and lang tyme beheld him in the vilage, to se gif he wold aucht say. Bot the Squiere, quhylk maruailit mekle of the efferis of the Knycht, for the grete worthynes that him thocht appetit

in his vifage, and maneris, he deferrit till him to moue firt speche, as to do him reuerence for honour and age. And thus the worthy Knycht spak firt, fayand, Faire frende, quhat is the caufe of ȝoure cummyng here in this wildernes? And fra quhyn ar ȝe cummyn, and quhare wald ȝe be? And than ansuerd the ȝong Bachelor, fayand, Certes Sir, thare is a grete renoun gangand in ferre contreis of a grete assamblee, and ryght honourable, that fuld be maid in this land be ane of the maist worthy Kingis that is in the world: quhare grete multitude of honourable and worthy men fuld assemble, for honourable actis to be done, and thare fuld the said King mak mony new knychtis, be caufe that he him self has entencioun to be maid knycht thare, in the famyn tyme; and thus for honour of the worthy Prince and of his new knychthede, I and otheris drawis togedir to se thai honourable actis, and, God willand, to be maid knycht of his hand thare. And be caus that I tuke grete journeis be the way cummand, my pallefray, throu his soft passing, gave me curage to slepe, as man fordouerit, and fa bade behynd my company, and wanderit fa in this wildernes, vnwittand quhare, quhill my hors, in this hauleh, heldit to drynk. Than ar ȝe, said the worthy Knycht ryght welcum here.

Bot quhen the noble worthy man herd him speke of the hye and noble Ordere of Knychthede, and of the propereteis that till it appertenis, he gave a fare sob, with a grete fiche, that vnefs mycht he speke lang tyme eftir; rememberand of the grete honoure that he had bene in, manete-nand the faide Ordre of fa lang tyme. And quhen the Squyere saw him fall in syk a thocht, be manere of ane extasy, he sferit at him, Quhat movit him to muse fa mekle on his wordis? And than the worthy ancien Knycht ansuerd him, fayand, That his thocht was on the hye and worthy Ordre of Knychthede that he had spoken of, and on the grete charge that a knycht vndergais quhen he vndertakis that noble and worshipfull Ordre of Knychthede. And than said the said Squiere, That gif he coud oucht teche him of the poynjis that mycht pertene to the said Ordere, for the honour and reuerence of God, that he wald teche him. And with that the said Knycht blenkit vp, fayand, O faire fone, how art thou fa bald to

fett thee to tak that forenamyt Ordere bot first thou knew the poynis belangand the gouernaunce and manetenaunce of it, and the maner how it fuld be kepit, gouernyt, and manetenyt in honoure and worfchip, as efferis, eftir the ordinaunce of God: ffor thare fuld nane be sa hardy to tak that hye honourable Ordre bot he war first worthy be the ficht of a prince thare till. And fyne that coud the poynis and the artielis that to the faid Ordre appertenis, and to knaw bath the meritis and the prowefis of the Ordre; and rycht sa the defaultis that a knyght may mak till his Ordre; nathare fuld na knyght mak ane othir bot first he himself coud thai poynis, techingis, and documentis, to teche thame to the vassall or bachelere, that he thocht to mak a knyght of: ffor he is misordanyt and vnworthy knyght that makis knychtis nocth knawand the propereteis of the faid Ordre, to teche to thame that he gevis the Ordre till the custumys and documentis that till it appertenis. And then faid the Sqyuare, Faire fader, sen it is sa that as I traist \ge e knew the propereteis and custumes of the faid Ordre, that \ge e wald, of \ge our gudelynes, teche me and informe of the documentis and propereteis belangand to the faid Ordre of Knichthede; ffor I haue gude hope in God, that for the traist that I haue thairto, I fulde lere besily and wele all the perfectioun of the faid Ordre.

And than ansuerd the Knycht, sayand, Faire fone, sen it is sa that thou has sa gude will to lere the reuglis and the documentis belangand the faid Ordre, I fall len the a lytill Buke quharein all the reuglis and the ordynaunce of all the poynis and documentis that pertenis to the faid Ordre ar writin; in the quhilke Buke, I rede wele oft, and takis consolatioun, of the mekle honoure, worfchippis, and worthynes that to the faid Ordre appertenis, and of the grete grace that God hes gevin me in this erde to be sa happy till haue gouernyt sa, but lak, the faid Ordre, that all my grace and gude auenture throw it I hadand rycht sa I honourit it, and did all my powere to manetene it, and kepe it in worfchip, but reprof; for rycht as Knycht, be his Ordre, takis bath of God and man honoure, worfchip, and warldly prouffit, rycht sa he is behaldyn till gauerne, kepe, and manetene his Ordre in all honoure, worfchip, and reuerence vndefoulit.

And than delyuerit the Knycht the Buke to the Bachelere ; in the quhilke quhen he had red a lytill space, he hevit vp his handis to the hevyn, and lovit Almyghti God that had gevin him the grace to cum that way, in the tyme that he was sa wele fortunyt to haue knaulage of the poynjis, techingis, and properteis of the said Ordre, and reuglis that till it appertenit, the quhilke I have lang tyme mekle defyrit to knawe. And than said the Knycht, Faire sone, thou fall tak this Buke with the to the Court, for sen I am bath alde and wayke, and may nocht trauaill to schaw the reuglis, and documentis, and propereteis of the said Ordre to thame that defyris thame, that ar with the King, thou fall geve the copy of this said Buke till all men that defyris it ; and thou fall hecht me, quhen thou art doubit Knycht, thou fall cum this way agayne this, and tell me quhat Knychtis falbe maid thare, and all the manere of thair making, and how the King and the new Knychtis takis in thank this Buke of the reuglis and documentis of the said Ordre ; and quha askis the copy of it.

And thus tuke the Bachelere his leve at the Knycht, and the Knycht his benedictionn, and sa lap on his horfe, and passit on, quhill he met with his menȝe ; and sa to the Kingis palace ; and did his devoyr in gouvernement of his perfone rycht worthily, and gave the copy till all maner of noble man that wald defyre till have it : the quhilke Buke the King lovit mekle, and prisit, and all the lordis, and held it rycht dere.



SECUNDUM CAPITULUM.

HERE FOLOWIS THE SECUND CHAPITRE, THAT SPEKIS OF THE POYNTIS OF THE ORDRE THAT A BACHELERE SQUIERE SULD LERE, OR HE TAK THE FORENAMYT ORDRE.

HE N the tyme that cheritee, leautee, justice, and veritee was failit in the warlde, than began crueltee, vnlau tee, injure and falseteer : and than was errour and distrublaunce in the warlde ; in the quhilke warlde God had maid man to duelle to trowe in him, serue him, honoure him, loue him, and dout him : Bot first quhen despising of justice come in the warlde, and than was syk myfreugle and misgouernaunce in the warlde amang the peple for fault of justice, that for to gere the reugle of gude gouernaunce cum agayn with force and drede of awe, the peple gert chefs a Man amang a thoufand, the quhilke was maist wife, maist stark and sturdy, and best of gouernaunce, maist godlyke, and full of grete leautee, and of maist noblefs, maist eurageus, and best techit in vertues ; and ay of ilke thowfand of the peple thare was syk a man chofyn to be chiftane of the laue, and to gouerne thame, and be thaire ledare : And syne thai inquerit and foucht quhat beste was maist worthy, maist stark and sturdy, and maist swift rynnand, and maist hable to mannis service, and behove, and thareto was chofyn the Horse ; for the maist worthy and conuenable and best rynnand, and maist hable for mannis service ; and that hors was ordanyt to that chose Man to ryde upon ; and eftir the Hors the Knycht, ane of his namys, that in Franche is callit Cheualier, that is to say, Hors man, and be the tothir significacioun, that is callit Miles ; that

cummys of this forefaid caus, that he was in thai tymes a man chofyn be the prince and the peple of ilke thoufand men, the worthiest to be thair Chiftane and Gouernoure in were, and thaire Prote^ctour in tyme of pes. And thus quhen he was in thai tymes chofyn amang a thoufand, ane of maist vertu, and worthiest to be a gouernour of the laue ; and fyne the maist worthy and noble beste of the wrold chofin to bere him, that he fuld nocht ga on fut : fyne eftir ordaynyt thai that the maist noble and worthy armoure fuld be deuilit and maid to thai Knycytis to kepe thair perfouns in hele fra strakis of thair inymyeis, and fra the dede ; and thare was he enarmyt and fett upon the hors and maid Chiftane and Gouernour of a thowfand perfouns vnder him ; and thus was Knychtheude first ordanyt and maid. And thar fore all Knycytis fuld think apon thair worthy and noble begynnyng, and the propereteis and caufis thar of ; and fett him sa that he haue als noble a curage in him self as fuld effere to the Noble Ordre, that he resfaus in virtueis, and in gude thewis, and worthynes of condicions, sa that his worthy condicions and vertewis accorde to the begynnyng that is sa noble ; ffor and he do the contrair, he is inymy till his Ordre, and fyk men fuld nocht be resfauit to the Ordre that ar inymyes tharetill. Na fuld nane be maid Knycytis that had contrarius condicions to that worthy and noble Ordre : he fuld haue lufe and drede in him till God, and till his Prince, agains haterent and despising ; and ryght as he fuld lufe and drede God, and his Lord and Prince, sa fuld he ger him self be dred and lufit of his folk, bathe be noblefs of curage, and gude thewis, and gude custumes, thinkand apon the hye honoure and worship that is gevin till him, that is sa hye and sa noble ane office, and of fik worship, that the condicions, and the noblefs of the Ordre, fuld be accordand togeder : Sa that throu the grete honour of his electioun, first, that be the prince and the people, is chofin amang a thoufand for the maist worthy, and fyne the maist noble and worthy armouris put on him, and fyne the maist noble and worthy beste that was in the wrold gevin and ordanyt him to ryde on, and otheris to gang on fut befyde him ; than aucht he wele to lufe and drede God, and his Prince that fendis him that

hye honour and worship; and fyne he aw wele to mak syk caufe thron nobleſſ of curage and gude cuſtumes, that he be lufit and dred of the peple; ſa that be lufe he conqueſt charitee, and be drede he conqueſt lautee and justice: And thus all Knycht fuld haue in him thir foure thingis, that is to fay, charitee and gude thewiſ, lautee and justice, and fuld excede otheris in nobleſſ of vertues as he does in nobleſſ of honouris. And alſſua, in famekle as man is mare worthy, mare curageus, and vertuous, and mare wit and vnderſtanding has na womman, and of mair flark nature, in famekle is he better na womman, or ellis nature war contrary till it ſelf; that bountee and beautee of curage fuld folowe bountee, and beautee, and nobleſſ of cors; and thus ſen a man is mare hable till haue mare noble curage, and to be better na womman, in famekle is he mare enelynit to be tempit to vice na is the womman, ffor he is mare hardy vndertakare, bathe in gude and euill, opynly; and in famekle has he mare meryt till abſtene him fra viciſ na has the womman, that is of wayke nature: and tharfore ilke man fuld be war that wald enter in the forefaid Ordre; and wit wele firſt quhat he dois, ffor he takis thare a grete honoure, maryte with a grete feruitute; that is to fay, a grete thrillage that he mon reſſlāue with the Ordre, to be thrall to the condicouns, propereteis, and cuſtumes that appertenis to the faid Ordre, and to the frendis of the faid Ordre: ffor qnhy, that in famekle that a man has mare noble creacioun and begynning, and mare has of honour, in famekle is he mare thrall, and bounde to be gude and agreeable to God, and till him that dois him that honoure. And giſ he be of wiſkit and euill lyf of tyranny and crimynous lyfing, he is contrarius and inymy of the Ordre, and rebellour to the commandementis of honour. For the Ordre of Knychthede, be the cauſ that it is maid and ordanyt for, is ſa noble of it ſelf, that the Princeis war nocht anerly content, and the peple to ches the maift noble man of ligny, and to geue him the maift noble armouris, and fyne fett him on the maift noble and curageus beſte for mannis vfe. Bot ſen thai ordanyt him to be a lorde: Bot quhat vnderſtandis thou redare be a lorde? A man is noeht a lord ſuppoſ he haue neuer ſa mekle of warldly gudis: bot he is a lord that has feignoury

and jurifdiction vpon other men, to gourne thame, and hald law and justice upon thame quhen thai trespass. In the quhilk lordship thare is sa mekle nobles, and in seruitude thare is sa mekle subje^ctioun, bondage, and thrillage, that grete difference is betuene, and than fuld thare be alsmekle difference in the personis, as thare is difference betuix the twa estatis: For and a man tak the Ordere of Knychtheide, and he be villaine of his condiciouns, and wykkit of lyf, he dois grete injure to all his subje^ctes that he has vnder him in gouernaunce, that ar gude folk and symple, and mekle seruis punyciou for cruell and wicket lyf that tyrane lordis ar of, to the peple, makis tham mare worthy to be bondis bound, na to be lordis of the peple of God, off the quhilkis thai mon gelde a strayte compt a day, quhilk efferis to the Prince to punys, be the counsale of thame that gude and worthy Knychtis ar, ffor vnworthy war, that thai war callit Knychtis, and here the name and the honoure of that hye Ordre that wyrkis in the contrair, destroyand and vndoand the peple of God, that thai ar chofin be ele^ctioun, and oblist to defend, and for that easus has thair lordschippis to gourne the peple of God: ffor nocth anerly the chefing and ele^ctioun to the Ordre, na the noble hors, na armouris, na gouernaunce, na lordship, thame thocht nocth anerly, was sufficiand to the worthynes of that noble and worshipfull Ordre till hald it at honour; bot thai ordanyt him a Squier, and a varlet Page to be euer contynualy at his bidding and seruice in all placis thare he war, to tak kepe till him,—the Squiar to gang with him at his bidding, the Page to kepe his Hors. And ordanyt the peple to labour the ground, to graith lyfing for the Knychtis and Nobles that war thair gouernouris and protectouris, and to thair hors and seruandis; the quhilkis was excusit to nocth laboure, bot to ref thame euer betuix dedis of armes and aetis honourable, at hunting and hauking, and othir disportis, and to gourne and kepe paſſiblē the labouraris, and sauf thame fra fors and wrang, sa that clerkis mycht pefably ſtudy in sciencis, men of kirk vake in Goddis seruice, merchandis in thair marchandise, and othir craftis wirkand at lordis deuifs. And thus quhen clerkis ſtudyis in sciencis, how men fuld be techit

to knawe, lufe, and ferne God, and doubt, and to gene gude ensample of doctrine to the lawit peple to ryeht fa do, for the honour and reuerenee of Almychtie God in deuocioun and gude lyf. Ryeht fa upon the tothir part, quhen Knychtis ar maid be Prineis, thai fuld fett thame with gude virtues and gude ensamplis and noblefs of curage, and othir wayis gif nede war be force of armes to manetene, gouerne and defend the smal leute in all justice and equitee, in lufe and drede both of God and of the Prince as is before recomptit, be the quhilks thai fuld throu lufe haue contynuale charite amang tham, and be the drede thai fuld fland awe to do oucht ilkane till othir wrang, or wikkyness; and here atour as the clerkis techis thair scoleris to the feulis of sciencis of clergy, fa fuld a gude Knycht teche his barnis the noblefs of the poynnis and propereteis of chynalrie; and that fuld be done in thair gouthede: And first and formast a Knycht fuld lere his fone to be doctrinys in vertuos, and syne fuld he be doctrinys and techit to ryding in his gouthede, or ellis he fall neuer be gude rydare; and ay as he cummys till elde, that he lere to gouerne hors and armouris; and that he be seruand to sum lord, and vse him in armes lang or he tak the Ordre, ffor vnworthy war he fuld be a lord or a maister that knew neuer quhat it is to be a seruand, ffor he may neuer wele tak na knawe the fuetenes that it is to be the lord, bot gif he had sum knaulage of the fourness that it is, and Payne to a gude hert, to be ane vnderlout or a seruand. And tharfore war he neuer fa grete a lordis fone appertenand to be lord, he war the better that in gouthede sum lord that he seruit to kerue before him, to serue in chaumer, till arme a lord, till ourefee his hors, that thai war wele gouernyt and grathit, to haunt armouris, to ryn a spere, to exercise wapnis, and othir habilitis of honour quhilc appertenis to noblefs, and namely, thai fuld be techit and doctrinys be a Knycht thay gong lordis sonis that thocht to be knychtis, ffor rycht as it war nocth femand till a gong man that wald lere to be a man of craft, fuld lere at ane othir that war nocth of the craft, fa is it vnfemand that lordis sonis that wald be in the maist noble Ordre of Knychthe, fuld fett thame to lere the documents and propereteis of the Ordre of Knychthede, bot at thame that war expert in the knaulage of virtues and

gude thewis honourable that to the said Ordre apperteins ; the quhilkis ar vnknowable till ignoraunt and vnworthy personis ; ffor the grete noblefs of the said Ordre may nocht ferd at keping of hors na justis na tourneymentis, naȝit to haunt na duell with lordis, na knychtis in company, to pas in weris na in bataillis. Bot it war rycht expedient that thare war deuifit, and ordanyt be the Prince, fcols of doctrinynge and teching of the noble poynjis and properteis that efferis to that hye and worthy Ordre till ȝong lordis barnis that war lykly to cum to perfectioun. And that the knawlage thar of ware writtin in bukis be wys men of knaulage, that knewe and had experience tharof, sa that ignorant ȝong lordis barnis mycht first lere the science be study and speculacioun, and syne efter thai mycht, quhen thai come eldar, lere the practik of the Ordre, be conuersacioun, as to pas to diuers justis and tourneymentis, to diuers realmes, in diuers voyagis and battaillis, sa mycht thai haue the pratyk with the science ; ffor vile thing is, to bere office or ordre, and nocht to knawe the gouernaunce tharof throu wilfull ignorance ; ffor war nocht the sculis of clergy, mony erroris and ignorauncis war in the warld mare na thare is. Bot fen thare is na sculis of cheualrye, quhat maruaill is though thare be mony Knycytis vnwyttie ; ffor war all Knycytis and clerkis but error, than wald thai be till all the laue of the warld a gude myroure, and than fuld ilkane drede to do wrangis and injuris till othir : And fen thir tua thingis gouernis and manetenis all this warld—the tane the Spiritualitee, the tother the Temporalitee ; and thare is fa mony sculis in fere contreis of sciencis of clergy, and nocht ane that men wate of the nobil Ordre of Cheualrye, than ar the gouernouris and manetenouris of the said Ordre, to blame in thair awin proffit and honour, quhare fa grete nede is, to be fa negligent.

Quharfor the Autour of this Buke prayis and requeris, and mekely makis supplicacioun to the Mageftee Ryall, and till all the company of the Noblefs and Chyualrye of the Realme, that thai assamble thame togidder, and mak reformacioun of this grete fault that is maid to the Noble Ordre, and the grete wrang that is done till it, in the fault of doctrine and teching of the poynjis and propereteis of Nobleff'e, etc.



TERTIUM CAPITULUM.

HOW SEN THE DOCTOURE HAS DECLARIT IN SUM PART THE POYNTIS OF
THE ORDRE WITH THE PROPERETEIS AND CONDICIOUNS,—NOW LYKIS IT
HIM TO SPEKE OF THE OFFICE THAT FOLLOWIS THE SAID ORDRE :—

GHAT is to fay, to quhat purpos it was ordanyt—to quhat fyne
—and quhat entencioune: And how gif Knychtis vs nocht
thair office, thai ar contrarius to thair Ordre, and to the
begynning of thair awin making: ffor the quhilk caus he is
nocht veray Knycht in dede, suppos he bere the name; ffor sikh Knychtis
ar mare villayns na is outhir synyth, wrycht, or masoun, that dois thair craft,
as thai ar techit, and tharefor to schaw the poyntis of the Ordre is grete
meryt to thame that wate it nocht: the quhilkis he declaris here efterwart;
and first and formaſt, Knychthede was ordanyt to manetene and defend
Haly Kirk, and the Faith, for the quhilk God, the Fader of Hevyn, send
his Sone in this warld, to tak in him oure humanitee, fleschly inumbrift,
and incarnate in the glorious Virgyne Mary, his suete moder, be the
joyfull mesſage brocht till hir be the angel Gabriel; and fyne for our
fakis, and to fynde vs of the origynale syn, and to geue vs eternale lyf,
tuke dede and passioun here, with grete dispisifg vilaynous, to geue vs
ensample and informacioun how we fuld reule oure lyfing here: Quhilk
ordanyt all writtis for oure teching and doctrine; and all his werkis
and dedis here, he did for oure ensample and enformyng, to multiply his
faith. And thus, rycht as he has chofin to growe and manetene his fayth,
the worthi and wys clerkis to hald feolis, and ilkane to teche othir be the

haly wryttis of prophecies and of lawis aganis the inymyes of the Faith : Rycht fa the hye glorious God chefit Knychtis to be his campiouns, fa that the unworthy mystrowaris and rebellouris agaynis his faith mycht be throu thame chaflifit, be force of armes to vencus and ourecum his inymyes, the quhilkis every day forfs thame at thair powar to put doun the fayth of Haly Kirk, and thir Knychtis that thus occupys thame in the defens of his rychtis ar callit his Knychtis of Honour in this warld, and in the tothir, that defendis the Haly Kirk and the Cristyn Faith, quhilk is oure faule hele and salvacioun. And tharefore Knychtis that has faith and baptesme in him, and usis nocth the vertues and properteis of the faith, ar contrarius till otheris that kepis the faith, evyn as a man that God hes gevin till refoun, and diferecioun, and he dois evyn the contrary. Thus he that has faith, and kepis it nocth, is contrarius till himself, for he wald be fauf, and gais nocth the hye gate till his salvacioun : ffor quhy, his will discordis with his witt, and ledis it the way of myftreuth, that is agayne his salvacioun, and ledis him to the way of eternale dampnacioun ; and fyk men takis the office and ordre, mare to be prifit and honourit in this warld, na for any prouffit that thai think to do to God, na to thair Prince that gave thame the office. Bot the mait noble officeris and ordres in this erd ar office and ordre of Clerkis and of Knychtis, and the best lufe in this erde is ay betuix thame ; and tharfore rycht as Clergy was nocth ordanyt to be agayn the Ordre of Knychthede, bot to honoure it, and thame that worthily beris it, fa fuld Knychtis nocth be aganis the haly ordre and office of Clergy, to manetene worship and defend it, aganis the rebellouris and euill willaris of the Kirk, that are callit Sonis of Iniquitee, as thai ar oblist in taking of the said Ordre of Knychthede : ffor a man is nocth anerly oblist to lufe his ordre, bot he is oblist with that to lufe thame that be othir ordres vnder his awin lord; for to lufe his ordre, and nocth to lufe the caus that his ordre is ordanyt for ; ffor fyk lufe is nocth ordere lyke, ffor God has ordanyt nane ordre vnder him to be contrair till ane othir ; and as to that thare is ordres of religious that few of thame lufis ane othir, and ȝit lufis well thair awin ordre ; bot that is nocth the rycht ordre of lufe and charitee, that fuld be

in religious : And ryght fa a Knycht fuld nocth famekle lufe his awin ordre, that he myflufe othere ordres, ffor that war aganis God, and gude faith ; ffor the Ordre of Knycytheude is fa hye, that quhen a King makis a knycht, he fulde mak him lord and governour of grete landis and contreis, efter his worthines, and all Knychtis fuld think that there is a Lord and fyre aboue all knychtis, ffor the honour of quham thai ar all made Knychtis for to do his will, and serue him fyrst, and syne thair temporale lordis.

Item, the Emperour aw to be Knycht, in significance that he is Lord and fyre of all Knychtis in temporalities : And becaus that the Emperour may nocth mak na gouerne all Knychtis, thare was ordanyt Kingis, to be subordinate persons, next efter Emperouris, to gouerne realmes and contreis the quhilkis fuld alffua be knychtis, fa that thai may mak knychtis, ffor na man may mak knychtis bot he be Knycht before, sauffand the Pape : alffua all kingis fuld have vnder thame Dukkis and Princis, Erllis and Vicountes, and Vauvassouris and Barouns ; and vnder the Barouns Knychtis of a schelde, the quhilkis fuld gouerne thame be the ordynance of the Barouns that ar in the hyare degree of Knycytheude, before namyt : And that gerris he [him] multiply knychtis in takenyng that na King, bot he may na can gouerne all the generalitee of Knychtis in erd, ffor thare is nouther Emperoure, na King, that can, na may in his regne gouerne all his subditis but help of his Knychtis : bot the King of Glore can wele allane but othir power, na of his awin vertu and majestie, can and may gouerne and reugle all this erde, and all the hevin, at his awin plefaunce, the quhilk is ane anerly God allane in Trinitee and Vniteit ; and tharfor wald he nocth that ony Knycht allane mycht mak a knycht that fuld gouerne all the knychtis of this warld bot he allane ; and tharfore ordanyt he in this warld mony of Knychtis to be, that his Magestee may the better be knawin, and that Kingis and Princis fuld mak officeris vnder thame of Knychtis. And forthy dois a King or a Prince grete wrang to the Ordre of Knycytheude quhen he makis othir fereffis, baillies, or prouostis of othir lawlyar men na knychtis ; ffor than ar Kingis and Princis caus of the abusioun of the

Ordre of Knychthede, quhilk was ordanyt for sik caus : ffor that Ordre was ordanyt to be substitute till Princis and Kingis, apon the gouernement of the peple, as maist worthy and maist honourable for sik gouernaunce of small peple ; and aboue thame Dukis, Erllis, and Barouns ; and aboue thai Kingis and Princis ; and aboue Princeis and Kingis allenerlye Emperouris and Papis. And thus fuld the wrold be gouvernyt be commoun reugle of gouernance, fauffand Kingis that ar priuilegit or prescrubit in thaire power imperiale : and thus Knychthede is the lyest temporale Ordre that is in the wrold; but nocht the hiest office : ffor Kingis and Emperouris is nocht Ordre, bot it is office ; be the quhilk office thai precell aboue all othir officis of temporalitee, as Dukis, Countes, Marquis, Vauvaſour, Baroun, and Knychtis ; and suppos, of all officis of honourabilitee, the Knychtis office be the lawaſt office of dignitee vnder Imperiale or Ryale mageſtee, neuertheles the Ordre is hyest and maist honourable ; ffor quhy, that all Emperouris and Kingis aw to bere that Ordre, or ellis thair dignitee is nocht perfyte, ffor ellis may thai mak na Knychtis. And be honourabilitee of the Ordre of Knychthede grete honour is ordanyt be the lawis to do to Knychtis, and be nobleſs of honour that is put till him, he fuld haue nobleſs of vertues, and worthyneſs in his curage ; be the quhilk nobleſs of curage he fuld be leſs inclynit till all wikkitneſs, and all vicis of barat, and trecherie, and othir villain condiciouns, na ony othir perfone.

The office alſſua of Knychthede aw to defend his naturale Lord, and manetene him ; ffor a King is bot a man allane but his men ; and but tham thare may na King gouerne, na deffend his peple, na git nane othir Lord, ffor thai ar bot fynglere perfons ; and thus, gif ony man be aganis the Mageſtee or othir Lordis of the temporalitee, the Knychtis fuld help him to defend and manetene his rychtis. Bot commonly ane euill wikkit Knycht takis party contrair with a Kingis ſubditis agayne himſelf, ffor he wald haue his Lord put doun, that he mycht haue ſum part of the lordſhip ; bot than wirkis he agayne his awin ordre, and office that he is ordaynit for ; that is ane, the faith of Jhesu Crift ; ane othir, his natural

Lord; the third, the peple in thair richtis: ffor the Knychtis ar adettit to manetene and defend justice; ffor ryght as a juge has powar be his office to juge and geue a sentence, ryght sa has he poware to kepe his judgementis fra fors and fra wrang and violence, in exercisioun and in execucioun of his judgement and sentence. And becaus that till judgement of caus pertenis wele wifdone and disferecioun of Clergy to know the lawis, it is a noble thing quhen Knychthede and Clergy is assemblit togedir, sa that Knychtis war clerkis and wele letterit men, sa that thai war the mare sufficiand to be jugis be the knaulage of science of lawis, ffor than war thare na man mare worthy na hable till to be a juge, na a Knycht clerk: ffor bot feince of Clergy to know the lawis, thare is na man worthy to bere office of justice. Knychtis fuld be wele ryddin, and in ȝouthede lere to be wele ryddin, on destrellis and courferis, till haunte justis and tourneymentis, to bald Table Round, to hunt and hawk at hert and hynde, daa and raa, bere and baare, loup and lyoun, and all sik honourable plesauncis, and sa mayntenand the office and the Ordre of Knychthede worthily: And as all thir propereteis before said pertenis till a Knycht, as to the habilnes of his corps, ryght sa is thare othir propereteis pertenand to the faule; as justice, force, prudence, and temperaunce, charitee and veritee, lautee and humilitee, faith, esperaunee, subtilitee, agilitee, and with all othir vertues tonchand to wisdome, appertenis till him, as to the faule; and forthy, when a Knycht has all strenthis and habilitieis that appertenis to the corps, and has nocht thame that appertenis to the faule, he is nocht verryng Knicht, bot is contrarius to the Ordre, and inymp of Knichthede: ffor than it war lyke that Knychthede war contrarius to the faule behufe; the quhilk is fals, ffor the principale caus of the Ordre is to the manetenaunce of the Cristyn faith, and of all vertues, and inymp to viciis.

Item, Office of Knychtis is to manetene and gouerne landis and policy, and to defend thame; ffor the raddour and the drede that the peple has of the Knychtis, thai byde apon thair craftis and labouragis, and grathis lyfing for the Lordis, for dout to be vndone, destroyit, and desertit; and thus ar the Kingis dred for the Knychtis. And thare, fais the Doctour, that a

fals Knycht, that will nocth help to defend his King and his Lord naturale, is lyke faith bot gude charitable workis, or Knychthede tume and idill bot office, or heretike aganis the faith. And thus a fals Knycht that is vntrewe, that dois nocth the bidding of his Prince, and is contrarius till his biddingis and opyniouns, dois grete wrang to the Knychtis that fechtis to the dede for justice, and for the faith, and for his Prince, and his naturale Lord, and is worthy to be punyſt vtterly : ffor thare is na Ordre na office that is maid bot it may be vnmaid, or ellis Goddis mycht war bot small ; and than, sen the Ordre of Knychthede was ordanyt be God Almychty, and gouernyt and manetenyt be thane that beris the said Ordre, gif thai that fuld gouerne the faid Ordre, and manetene it, misgouernys it, and dois the contraire, the Ordre is lytill behaldyn to thame, ffor thai vndo the Ordre. And thus the wikkit King vndois nocth anerly the Ordere of Knychthede in himself, bot alſua he vndois it in his Knychtis quhen he gerris thame do aganis the Ordre, outhir be euill ensample that he gevis thame, doand thingis that ar aganis the faid Ordre, or be flatery that thai mak to thair wikkit maister, and fals fuggetioun to ger thame be lufit of him, knawand that he is euill fett and will redily trow euill talis. And all thus gif it be euill done, to gerr a Knycht be misgouernyt, and myffarne throu euill gouernaunce. It is mekle were done to misgouerne mony Knychtis, as thir wikkit princis dois, that all the charge of the misgouernaunce of all the Knychtis of his realme is be his default and negligence, or that thai be fa wikkit in thame self, that thai geve him vnworthy counsale, to do apon his subjectis extorliouns, be wikkitnes of tyranny, or of barate or trechery, trefone to thair naturale lordis, or vnleautee till his subditis, be force of thair wikkit curage ; and than is fyk a Prince mekle to prisē and to love, that knawis fyk trychouris, and trompouris and vnworthy traytouris, that beris waſte name of Knychthede, that wald counsale him, and tyce him to forfet and vndo the worthy and noble Ordre of Knychthede, that he has fa honourably fane, and worthily hydertillis has manetenyt ; mekle honour and worſhip is in his curage of the Prince that fa dois, and mekle fuld be lufit with thame that beris the Ordre worthily, quhen he takis ſik vengeance of

the inymyes of the Ordre, that throu thair wikkit counfale wald corrumpe his noble curage.

Item, the Order of Knychthede standis in the eorage, and nocht in the corflage, ffor ellis war the Ordre litill worth; ffor quhy? A lytill perfone may quhilum throu habilitie of corps oure cum a mekle, and tak him, and enprifone him. Bot a thoufand men, suppos thai be neuer fa stark, may nocht oure cum na veneus a gude Knyehtis curage. And thus is the Ordre of Knyehtede mare worthily in the curage na in the corflage, ffor ellis war nocht that the Knyehtede accordit better to the body na to the faule. And be that, the vnworthy cowartis Knyehtis that fleis in bataillis fra thair lordis ar nocht worthy to be callit Knyehtis, na to bere the honour that to worthy knyghtis efferis, ffor thai drede mare the dis troublaunce and maleſ of thair corflage, na the honoure and worship of thair curage that appertenis to the Ordre of Knychthede of ryght. And thus nobles of curage is better pertenand to Knychtis na is force of corflage, or ellis fuerenes and cowardife in mannis perfone fuld be of the propereteis of the Ordre. And hardynes and largeſ fuld be contrarius till it, and that war mekle vnrefone; bot be all gude way of ordere, quhen a gude Knycht is oure sett with oure grete powar, and leſſe has of help and of falouſhip to ſupple him, in fa mekle fuld he haue mare hye curage and mare force of ſpirit, to oure cum all his aduerſaris; and gif he be oure thrawin, till manetene the poynjis and propereteis of the worthy Ordre of Knychthede, than has he optenynt the honour and the loſs of the worſhipfull reward and meryt of justice, that deis for the defenss of the ryght, and manetenauce of the worſhipfull and meritable poynjis of the Ordre, as he that deis for lufe and leautee, and honoure of the noble Ordre that he was ordanyt to. For the wiſe man fais, That Knychthede and hardyneſſe may neuer langfumly dwell togider bot wiſdome and wife diſcrecion; ffor quhare na wiſdome na diſcrecion reſtis, how fuld thare be knauage of honoure. Na, how fuld that perfone diſcerne betuix honorabla and dishonorabla act or vndertaking of worſhip, quhare wiſdome is away, ffor wiſdome will never mare mak fault till his honoure. And

forthly, is it signifyit till all Knychtis of honour, that a Knycht may neuer be hardy, na haue the vertues that to Knychthede fuld pertene, bot he haue wisedome in him; na thare is na man that may fa mekle honour do till his Ordre of Knychthede, as to stand to the vterest with stark curage for the rycht fermely, and neuer consent to leve his lord; na his rychtwise actioun to dee tharfore; and treuly that mon be reuglit with witt and resoun, and noct be foly na ignoraunce; ffor quhen foly and ignoraunce is with the Ordere of Knychthede, wit and resone, knaulage and disferecioun, ar flemyt thairfra; ffor wisedome, resoun, and disferecioun ar the ledaris and gouernouris of Cheualrye bathe in Knycht, King, and Emperoure, and but wisedome the Order is perueritit; ffor impossible thing it is, that foly and ignoraunce gouerne that worthy Ordre. And than mon it on nede force be gouernyt be wisedome, and thus is it, that fen the Ordre is reuglit be witt and wisedome, than fuld all gude Knychtis pres them to be wyfe, and fett tharon all thair hert and mynde; the quhilk makis Knycht fa curageus, that he doubtis nocth the dede, in regarde of honoure and his rychtwise cause, that he may lufe and honour his Ordre, to fauf bathe faule and honour, in the contrair of foly and ignoraunce.

Item, Office of Knychthede is to mantene and defend wedowis, maidenis, faderles and moderles barnis, and pore miserablie perfouns and piteable, and to help the wayke agayne the stark, and the pure agayne the riche; ffor oftymes sik folk ar be mare stark na thai pelit and derobbit, and thaire gudis tane, and put to destruccioun and pouertie, for fault of powere and defence. And becaus all sik dedis is wikkyness, crueltee, and tyranny, tharfore is the Ordre of Knychthede ordanyt, as in that poynt amang the lave, to gaynstand. And gif a Knycht himself be the manetenar or doare of thir thingis, he is vnworthy to bere the Ordre for his wikkyness. And rycht as God has gevin to the Knycht pithe, hardynes, and hye curage, rycht fa has he gevin him pitee in hert, to haue merci of the pure that gretis on him; askand help and confort for traist that thai haue in thame of help. And thus

fuld a Knycht haue gude ficht to the miserable perfouns, gude eris to here thame, and gude mynde to think on thame, that pitously cryis upon him for help and confourt. And he that has noeht thir vertues, is nocht verray Knicht, na fuld nocht be comptit as ane of the Ordere of Knychthede. Alsua, and the office of Knichthede, that sa mekle is lufit and prefit and honourit, war till derub and deftroy the pore folk and all sik peaceable perfouns, and till defaue wedowis, that has na defence bot God and the Office of Knychthede, and till mysgouerne in thair gudis and heritagis, and diffaue the faderles and moderles barnis, and all thing that war falsate, barate, wikkyness and treachery, war poyntis of the said office, and the office war alsmekle honourit for euill dedis, and wicket lyfing, as it is now for gude dedis, thare fuld na pres to tak the said Ordre and office na thare dois now; ffor be caufe that the Ordre is founded apon lautee, curtaify, liberalitee, lufe, and pitee, many of thame that beris the said Ordre irkis tharof in the wold that now is.

For the oflice of Knychthede fuld have stark place in gouernaunce, and he fuld be wele horfit, and haue power of men to kepe the contree and the Kingis wayis, all pilgrymes, trauailouris, merchandis, labouraris, and fuld haue the jurisdiction of justice in citeis and townis; and quhen nede war, to assamble the folk for the prouffit of the communitie; and quhen perilis war apperand in the landis, to byrn mysfal houfis, and destroye perilous paiflagis, ger hag woddis, and byg and mak reparacioun of euill biggit placis, castellis, and wallit townis and fortressis, and kepe and defend all gudely perfouns; chaftyse and punyse all misdoaris and wikkyness cruell perfouns; ffor and the contrary of thir gude poyntis war appropriet to the Ordre, than all gude gouernance wald faile, and na man wald be feur; ffor the office is foundit ay on gude and prouffitable werkis that ar spede full to the commoun prouffit, and to gaynstand all thame that fettis thame for the disstrublaunce of the pore peple, and hyndering of the commoun prouffit, and to put down euill and wikkyness men, and to fauour, nurise, and manetene gude peple: ffor ryght as the hewing ax is ordanyt to cutt doun

treis that hynderis labouragis of landis, and cartis and chariotis and merchandices to passe through the forestis, sa is the fuerd of Knychthede ordanyt to kutt away and defroye the wickit vnworthy wedis and ronnis of thornis of euill men that lettis labouraris, merchandis, and traualouris to trauale throu the warld, quhilk is as a forest and wildernes quhen it is not wele redde; off the quhilk euill men fuld be wedit out be Knychtis, keparis of the lawe, that gude men myeht lyve in lee; and he that is a Knycht, and dois nocth this, bot dois evyn the contrary, fuld be tane be the Prince, or be othir worthy, faithfull, and honourable Knychtis, and put till dede; ffor quhen a Knycht is a revare, or a thef, or a traytour or a murtherar, or a Lollard, scismatike or heretike, or in fyk termys opinly knawin and approuit, than is he vnworthy for to lyve, bot to be punyf in example of otheris that defoulis that maist noble and worthy Ordre, and abusif it aganis the poyntis and the propereteis of the Ordre; ffor it war better to fyk a Knycht to gelde him selfe to justice to be punyf, with mortall punyeion, na to lyve in sik misordinate lyf for to vndo himself, and otheris mony, quhilk leſſe euill war that he war vndone allane, and leſſe charge till his faule: ffor gif a knyght or a lord haue all thir forenamyt vicis in him or any part of thame, and wald punyfe otheris, and will nocth punyfe himself, that is nocth the ryght way of justice; ffor gude justice begynnis at it selfe, and fyne at othir men, ffor grete lak is to repreoue and correct otheris in that, that he is foulare fmyttit him self; quhilk gif he will nocth do, othir Knychtis fuld do for honoure of thair Ordre, till hald it euir in honoure and worfchip, as wele efferis it to be. And all Knychtis that fauouris fyk cruell dedis, and gerris nocth punyfe thame, thai ar foule in the dede as the doaris of thame; ffor fyk men ar nocth verray Knychtis, bot feigned beris the Ordre, and dois nocth the office; ffor ryght as a Knycht had a hurt in ane of his handis, that hurt is mare nere and dere, to the laue of his othir membris, na it is to me or ane othir man, and erar efferis till him to fett remedē tharein. And ryght sa, gif a Knycht mysgouernis him in fyk kynde that he be othir thef, or traytour, revar, or murderar, it appertenis mare till othir knychtis to fett thare in remedē, na it dois

till otheris that ar na knyghtis; ffor all knyghtis ar, and fuld be as a cors. And thare fflore, knyghtis has mare wite of the myfgouernaunce of othir knyghtis na ony othir man has, and mare dishonoure alſua na men that ar na knyghtis; ffor it is thair default, fen the correicton efferis to the Order and to the Office; ffor quhy, he is inymy to the Ordre that fa gouernys: And than fuld it wele effere to the Order to punyfe thair inymyes. Quharefore, thou that art a Knycht, and will correk otheris defaultis, correk thine awin faultis fyrſt: ffor a traytour, thef, or revare Knycht, he is alſua thef, traytour, and revare till his Order that revis at the worschip and the honoure that appertenis till it, mare na to reve othir mennis gudis; ffor he that ſtelis or revis honour fra ony perfone, bringis him hame fehame and dishonoure and euill renoun; quhilkeſ honoure paſſis all richeſ. Quhat difference is thare, to gude vnderſtanding, till a traytour that betraſis his awin Lord naturale, or his caſtell, or his wyf, or his douchter, or his eldeſt fone, or flais his counſale and murderis thame, or ſik dedis dois, in regard of him that euer was lele and trewe in all thir thingis, and deis for his Lord in bataill place. And alſua quhen a Knycht defendis ane othir that is falſe and traytoure till his Prince or his naturale Lord, and will nocht thole him cum to juſtice, nor na punyceione to be done apon him, he is were na he that did the dede: and the Ordre of Knychthede is dishonourit in his perfone, that manetenis, and will nocht bring to juſtice a falſe traytour; and vnworthy war that he had juſtice in keping.

Ane othir poynt of the Office of the Knychthede is, to acueſe traytouris aganis his prince, or otheris that it efferis, and till appelle thame of bataill, and feicht wyth thame: And office of traytour is, to deny his trefone, and hyde it, and cover it, quhill he may, and eschewe all prufis tharof; and thus ar the twa curagis wele contrarius togidder, that neuer curage of traytour mycht oureum ane noble curage of a trew Knycht; bot gif it be throw pride or furquidy, that is callit oure preſumptuouſe in himſelf: the quhilke God tholes quhilom be punyſt in bataill place. Bot the curage of a lele Knycht, that for a lele caufe debatis, may nocht be oure cummyn, bot gif it be for

sum fyn agaynis the Ordre of Knychthede : ffor gif a Knycht wald reve fra the small peple the gude that God has gevin thame, and geve it till otheris that he aw noctt to, that war agayne the Office of Knychthede, to tak fra laware na himself outhir moble gudis or poffessiouns, and hald it as heretage till him, noctt gevand, na restorand agayn ; he may be lyknyt to the wolf that the lord gave the schepe to kepe to, as till a familiyar faa ; or he may be lyknyt till a fule lorde that left his faire wyf in keping till a gong traytour knycht ; or he that left his stark castell and his gudis till a bitter cuvatous knycht, vntrew knycht ; and thus is he mekle to wyte that gevis his castell, or his wyf, or his schepe, in syk gouernaunce ; or how ane othir fuld traist his gouernaunce in him that gouernis noctt wele himself ? ffor thir ar thingis that men fuld noctt put in misgouernaunce of fule men, his faire wyf, his castell, and his moble gudis ; ffor commonly syk men that begylis thair lordis may neuer be reformyt na redressit till lautee, na till honour of Knychthede.

Item, Ane othir poynt of the Office of Knychthede is, to hald his armouris cleine and faire, and wele at poynt, and to se wele to the gouernaunce of his horse, and noctt to play thame at playes of dice, and of tabilles, and othir licht playis, quhilkis ar noctt contenynt in the poyntis of the Ordre : ffor it is forbodyn in the lawis to mak ony ath contrary to the Ordre of Knychthede, na to the Office ; and he that puttis doune the principale thingis quhare with the Ordre and Office is haldyn at honoure and worschip, throw lycht playes or uthir wayis, he honouris noctt wele his Ordre ; ffor Knycht in weris, but horse and harnais, is lytill presit ; and sen it is fa, that God and man accordit in the poyntis of the Ordre of Knychthede that na false aythis fuld be tharein, na in thame that gouernis the said Ordre, fuld than nane be.

Item, Lordis na Knychtis fuld noctt brek the ath of mariage throw misfordynate lechery, ffor that is a poynt that discordis with the poyntis of the Ordre ; ffor thare is thre gree of chaffitee, the quhilkis all honourable perfouns ar behaldin till, that is, ane in mariage, ane in wedowhede, and ane in maidynhede that is callit virginitee ; of quhilk

the Haly Writt biddis thame that may nocth lyve chafte, mary thame, and syne kepe thair maryage; ffor gif thai do nocth, and thai brek mariage, that brekis thair aithe to godwart, the quhilke is agayn the Ordre and Office of Knychthede; ffor chafitee is vertu, and misordanyt lechery is vice: And thus sen all vertu folowis the Ordre, and all vice discordis with it, it syttis wele that princis, lordis, and knyghtis kepe honour in that poynt, and namely, nocth to forfeit to thair mariage.

Item, Justice and Knychthede acordis togeder, and juttice and mariage, bresing and othir disordinate lechery discordis with justtie; and thus Knychthede and disordanyt lechery discordis, as apperis be the lawis of Haly Kirk, quhilke efferis prelatis to correēt: And thus gif a prince, or a lord, or a knyght brekis mariage, he is mare to blame na ony of lawer degree; ffor the hyar degree the gretter fault, and mare to be punyf in all excelsis of vertu.

Item, Anc othir poynt of Knychthede is, that a Knyght fuld be meke and full of clemence, and nocth pridy, na presumptiuouse, na orguillouſe; ffor oft tymes of pridy and orguille and presumpeione cummys injure and discencione; ffor orguille is contrary to justtie, and inymy to concord; and tharfore, thare fuld na Knycht be hautayn, na feir, na prydfull, na presumptiuouse, bot euer with mekenes, and clemence, and humilitee, be symple as a may amang peple, and in his inymyes prefence be as lyone rampand; ffor quhat ever he be, that be full of pridy and presumptiuofnes, amang vertuous men is repute nocth, for thai ar contrarius to pes and concorde, and pes and concorde ar contrarius to justice. And sa is pride aganis the poynis of the Ordre. And humilitee is the rute of the ftedefastnes of Knychthede; ffor schortly to say, Knychthede acordis till all vertu and juttice, and all thingis that ar contrariouse to virtu and justtie ar contrariouse to the Ordere and Office of Knychthede: ffor Knychthede fuld defend all injuris and wrangis, all pillaries, wrang, weris, and tribulaciouns, and fuld hald the peple in all justtie, equitee, veritee, and lautee, pes and debonairetee, and outfched the wikkis fra the gude peple

pefable ; quhilkis, gif thai do nocht, bot dois the contrarye in thair governaunce, thai ar contrarius to thair Ordere, and worthy to be punyft. Bot thare is nane that all knawis, na all may punyfe, bot the Emperoure, the quhilk ordanyt Knychthede spirituale, to kepe justice, ordinare, be reugle vertuoufe, in pes and concorde, and justice rigoroufe, that is, the Ordre of Knychthede, quhilk fuld on force compell euill men, and of wikkit lyf, to defist and cesse fra thair wikkitnesse, and punyfe thame tharfore : And thus is thare Knychtis of pes and concorde amoroufe, and be reugle of justice, to mak gud reugle and gracious concorde and gouernaunce in the peple ; and alffua Knychtis of the justice rigoroufe, ordanyt to compelle be fors of armes all tyrannis, traytouris, and all othir mysdoaris, and cruell tormentouris of the haly labouraris, kirk men, merchandis, and traualouris, to cesse and defist fra thair wikkitnesse. The quhilkis Knychtis fuld be full of vertues, and gude lyf, to geue otheris ensample.



QUARTUM CAPITULUM.

HERE SPEKIS THE DOCTOURE OF THE EXAMINACIOUN OF THE SQUYER, WHILK
SULD ENTER IN THE ORDER NEWLY OF KNYCHTHEDE.

SAYAND, That he fuld be first examynyt be ane alde Knycht that knewe and lufit wele the said Order atoure all thing, next to God: ffor thare is mony Princeis that rekkis nocht quhat maner of condicioune na of lyf his Knichtis be, sa that he haue grete nomber of Knychtis in his company. Bot it fuld nocht be sa: ffor Knychthede takis na hede to multitude bot to nobleſſe of cheualrye, and of curage, and of gude thewis, that we haue before spokyn of; and therefore, gif he that is examynour lufys better multitude, na nobleſſe of curage and of vertu, he is nocht worthy to be examynoure of Squyeris, bot fuld be reprovit and punyft be the Prince of Knychthede, of his defoulyng of the Order of Knychthede: and first and foremaſt it fuld be ſperit, Gif he trowis, lufis, and doubtis God? but quhilk poynt is na man worthy till nane order of Nobleſſe. Item, Gif he dredis the defaultis to do, that dishonouris the Order? and thus Squier, but lufe and but drede to do mys, is unworthy to the Ordre. And gif he takis it agayne thir propereteis and condicouns, he wenis he takis honour till him, bot he takis dishonour; ffor a Squyer but nobleſſe is nocht worthy to fa hye honour, as to the worthy honour of Knychthede; naȝit in the weris of his prince or otheris, but horſe, armouris, and ſik men, ar nocht habil to wyn honour in armes,

ffor men may nocth mare cruelly destroye the noble Order of Knychthede, na till haue ane vnworthy examynoure of the Squier that fuld enter in the faid Ordre ; ffor gif he admytt to the Ordre a man of vnworthy curage, that is destrukcione of the Ordre ; and fuld a Squier examyne himself first, and think on the mony noble propereteis and eondicions of the Ordre, to think in him self gif he war worthy, or he put him to the examinacioune. Rycht as Scholaris examynit to be Prestis or greid in felholis, fuld nocth fett thame thar fore, bot thai fand thame worthy tharfore, ffor dout thai war repellit, or ellis defoulit thair greis ; rycht sa fuld Bachelere Squieris in the examinacioune of the Order of Knychthede, ffor he fuld nocth alflua ask the Ordre that he wald estir deffoule be his euill thewis. And alflua Lordis that ar fa informyt, that thai will mak fik men Knychtis, thai do aganis the poyntis of the Ordre, and chargis thair consciences ; flor men knawis nocth nobleffe of curage in fair wordis, bot in worthy werkis : Na nocth in faire clothing, ffor oft tymes vnder a faire habyte may be a full falfe hert, full of barate, trechery, and traysonne ; na he takis him nocth be his faire harnais, na his faire horse, na othir faire habiliamentis ; ffor oft tymes vnder syk faire habiliament ar nocth the best men of armes, and worthiaſt in vertues. Quharfore, gif thou will wale worthyaſt and maist noble man of curage, thou feke him be thir takenis, that is, for to say, juſtice, and temperance, force and prudence, ffayth, esperaunce that is gude hope, and cheritee, and leau tee ; and be thir takenis, thou fall knawe the nobleſs of curage ; be the quhilkis vertues, the noble hert defendis it fra the inymyes of Knychthede ; quhilkis ar falſehede, trechery, trayfone, thift and murder, and fyk lyke thingis.

Item, Our ȝong men fuld nocth be maid Knychtis, bot gif thai had gude tutouris and curatouris, for dout of misgouernaunce of the Ordre for fault of knaulage ; ffor quhen a childe is made Knycht, he thinkis nocth on the poyntis of the Ordre that he fueris to kepe. And gif the Squiere that is reſſauit be the examynouris to be Knycht and admyttit, be a rekles man and a wikkis, and of vyle condicions, he dois grete wrang to the Ordre that he beris, and till himself too ; ffor

and he be vencust in barrier, or he be coward or full of wikkit viciis, as fleand fra battaillis, revand or steland, he fall neuer haue honour na prouffit of his Ordre: ffor ryght as it honouris the honourable, it dishonouris the dishonourable. Bot of all thing, a Knycht fuld kepe him in all vertu to hald the mydwart, for ay the mydwart is vertu, sa is the extremitee vice; and thus a Knycht fuld be of resonable gude age, that he knew the propereteis and poyntis that he aw till haue, that he nouthir excede, na be our lache in his dede.

Item, It fuld be sperit at him, Quhat is the caufe that he takis the Ordre for? quhethir for fairnes of corslage; or for hardinesse of curage; or for richeffe, that he may be proudly cled; or for pryde, that he may take mare state na his falowis that now is; or for that he is wele horfit and enarmyt; or for to be a myrour in his lignie, that name is sa worthy as he to be Knycht.

Item, Men may mak Knychtris of pure mennis sonis, and thai haue gude, evin in frendship of lordship; and with that, that thai haue the vertues forefaid. Bot and a Knycht or a Lord mak ane vnworthy creature Knycht, he puttis his honour in dangere, that dispris and dishonouris the Noble Ordre of Knychthede, and makis his awin honour mare law na it was; for the fylth and the wrechit vnhonestee, that he has lyghtlyit the said Ordre. For be ryght resone of worthynesse and nobleesse of the Ordre, thare may nocht, na fuld nocht na villaine curage cum be gude, evin to the said Ordre; ffor that war be gude resone vndoynge of the said Noble Ordre, that is ordanyt bot for nobleesse and gentillesse of curage and gude vertues, as forefaid is, and gude thewis: For hye parage and ancien honour ar the firſt poyntis of the rute of Knychthede, that is cummyn fra alde ancestry, and fyne worthy perfouns with worshipfull condicions and propereteis, personale of the Knycht him ſelf, makis mariage betuix worshipfull vertues in hye parage and Knychthede, quhilk aw nocht to lycht bot in nobleſſe; and tharfore, and a Lord marry nocht hye parage and Knychthede togeder, he is contrarius to Nobleſſe and to Knychthede, and to Knychthede bathe. Bot a Lord may put of his powere forſlably

agayn the noble lordis and Knychtis willis, a man in the Ordre that is nocht worthy : Bot he may nocht vndo that he has done, ffor supose that he haue power to mak a Knycht, he has na power to vnmak him, sa mekle is the vertue of Knychthede ; ffor na man but grete cause, and Juge with princis powar, may tak honour away quhare it is anys gevin. Than be refone, it aucht nocht to be that Prince nor Knycht mak na Knycht of ane unworthy persone, na of villaine lignage. ffor wald men understand that alsmekle is nature honourit, as for corporale nature, in tree and beste as in man ; bot as for nature spirituale, man is mare honourde. Bot be the noblesse of the spiritualitee of the faule resounable, that accordis with angelis of hevin, thare is grete difference ; and sen noblesse of eurage fuld be in all Knycht, it may stand that a man of a new sstrongyn lygnye, that be honourable and worthy in all gentrife, mycht be convenable and worthy to the Ordre, sa that the vertues condicouns and propereteis of noblesse of eurage acord ther till. Bot this opynione is vntrewe and vnworthy, ffor and that mycht be, it war mare lyke that the Ordour of Knychthede fuld better or alswile accorde to the propereteis corporalis, and personalis, as spiritualis : the quhilk is false, ffor Knycht gaynis nocht bot for hye parage and noblesse, with the seven vertues before namyt be the Doctour, as Force, Prudence, Justice, and Temperance, with Faith, Gude Hope, and Charitee, with leautee that efferis to Knychthede.

Item, The examynour fuld spere of the Squieris condicounis, and maneris, and gude vertues, and thewis, amang the peple ; and quhat documentis and techingis thai ar of ; ffor the fault of gude documents and techingis gerris vnworthy men be reboytit and repellit fra the examinacione of the inquisitouris, that thai cum nocht to that Noble Ordre : ffor worthy examynouris will admytt nane, bot worthy : ffor grete foly war to put in the Ordre thame that efterwart fuld be repellit for their misgouernaunce ; And forthy fuld the Knycht, that is the inquisitour, seke wele the poynjis of noblesse and of valour, and of the vertuoufe propereteis and gude thewis of the Squyer that fuld be Knycht ;

and quhy, and for quhat caufe, he will tak the Ordre; and quhethir it be for meritable caufe till implye him for the Haly Kirk, the Cristyn faith, and for the commone prouflit, for the peace, and for all peceable perfouns; or he takis the Ordre for pryd or couatife, or for to be honourit, or for vane glore, or to wyn riehelle thareby, qubilk, gif he may perfaue that his entencione cummys of ane vnworthy caufe, admytt him neuer: ffor ryeht as Homyeide, Symony, Usure, and Seismatyke condicione, repellis Clerkis fra benefice and honoure, and all dignitee; in lyke eas fuld thir faultis before namyt repelle a Squyere fra the noble Ordre of Knychthede, that fuld haue nane affinitee bot till nobleffe of eorage, as faid is; ffor and men wald wele knew and consider the grete chargis and dewiteis that folowis the said Ordre, with faule perile, and worship oft in were, thay fald stand grete aw to tak that noble Ordre, mare na to be outhir monk, or frere, or othir religiouse of the hardest Ordre that is; ffor traistis wele, that grete honour beris ay grete charge, and gretter difese it is, to fall fra grete honoure agayne that anys a man has bene at, na euir it was joy, to be thareat: *Quia non ej̄i tanti gaudii excelſa tenere, quanti ej̄i meroris de excelſo cadere.* And tharfore Knycht fuld mare dout honour na dede, and schamefulnes fuld mare chaftise a worthy Knycht, and geve him a hardar passiōne; and it fuld happin him, na fuld outhir hunger or thirst, or hete or ealde, or ony difese that he mycht haue; and namely, grete princeis and lordis sonis fuld think grete schame to wyn ane euill name for lak of thair condiciounis in thair ȝouthede, gif thai thoeht euer to cum to the worthy and worshipful Ordre of nobleffe that Knychthede is callit; ffor thai may wele traist that the name that thai wyn in thair ȝong age remaynis with thame for euermare: And than is it grete auenture, and euer thai be worthy to resʃāue that Ordre, qubhen the examynouris knawis thair condiciounis; and tharfore, all fyk perilis fuld be schawin to the Squier or he fett him to cum to the examynyng. Cheualry may nocht be vp haldyn but grete costis, and als expensis on horſe, harnais, mete, and men, and othir necefſāir thingis that till it appertenis; and tharfore, thare fuld na man, supposis he war worthy, defyre to tak the Ordre bot he war a

lorde, or that he had lord to mynister him all his neceſſiteis, and hald his honour abufe in tyme of weris; ffor ellis, in default of horſe, harnais, and oþir neceſſiteis, euill fett Knychtis, quhen thai wantt, aſſemblis fyk euill men as thame ſelff, and gerris mony ruggaris and revaris, and oþir wikkit men, deſtroy the commouns, and diſtrouble the realme, and makis mekle wrang to be done in thaire default.

Item, Men countrefait in thair perfone, na oure grete growin men, na men oure fat, or that has euill diſpoſitione, or euill fekenes in thair body; ffor it war lak to the makare to mak men Knychtis that war noct hable till armes, and to do vailiaunce in tyme of weris; ffor the nobilneſſe of the Ordre is fa worſhipfull, that it ſufferis na man that has mahaigne, na demembris, na oþir wayis manket in corſſage, viſage, na membris—be he neuer fa riche—to be admyttit to the faid maist noble Ordre, the quhilk excludis vtralys all ignobilitee and vilitee.

Item, The inquifitoure examynour fuld mak inquest at the Squyar gif euer he did ony grete exceſſive syn, as trefoune, or feiſme, forcery, or wichecraft, or grete murderis, or fyk lyke thingis; the quhilk, ſuppoſe he priſe thame lytill, may lett him to reſlaue the noble Ordre, in company to be falowe to the worthy Cheualrye: na ȝit na vane gloriouſ Squyare fuld be na Knycht, ffor vane glore tynis the meritis of all gude vertues. Na he fuld noct be a gabuſoure, na a flaitour Squyare, that fuld enter in the faid Ordre; na ȝit hautane, na fiere in pride, na orguillouſe Squyere fuld noct enter in Knychtheſe; and namely outrageus in word, and felanderouſe bakbytare, fuld noct enter in the Ordre; na commone leare, na commone viciouſe hurdomare hafartour, commoune tauernouris full of fleuthe, barganouris, commouns gloſtounis, kid and knawin for fyk, dronkynſum, manefuorne, and all outrageus commoun vicius men, ar noct to be reſſauit to the Ordre of Knychtheſe, bot fuld be repellit be the examynouris of the Ordre: And thus ſald nane be reſſauit to the Ordre bot nobles of parage, vertuouſe, honeſt, and of worthy curage; and in all this fuld Squyer be inquerit, or he be Knycht.



QUINTUM CAPITULUM.

HERE DECLARIS THE DOCTOUR IN QUHAT FASSONE AND MANER SULD A
SQUYER THAT WALD BE KNYCHT, RESSAUE THE ORDRE OF KNYCHT-
HEDE.

AND as to that, the Squyer quhen he is examynyt and admyttit, he fuld schriue him clene of all synnys and defautis that he may think on, that euer he maid aganis God, and his Magestee; and tak his Saerament, sayand "In the name of thee, and in entencione to ferue thee, and honour thee, My Souerane Lord God, and thy dere moder Mary, and all thy haly Sanctis of Paradife, I tak this day this worthy Ordre." And this fuld be done be prince or lord in a grete feste, as Zule, Pasche, or Witsonday, or All Halowmesfe, ffor the mare honourable affemble is maid thay dayes na in otheris: And than fuld the Squyere fast the Feit evin, and wake all that nyeht in prayeris of gracie asking, and otheris als fuld pray for him, to geve him grace, worthily to reslaue and kepe, and worthily gourne the said Ordre, at the plesaunce of God, and the haly Court of Hevin: And on the day before, he fuld pas to the Kirk, in his best array as efferis and cutum of the countree is, thair to be in prayeris, and to here a preaching, or a propoficione langand the said mater; na he fuld nouthir here na speke vicioufe speche, na trompouris, na janglouris, for that is lak to the Ordre: And on the morne eftir, quhen he is arayed in habyte of Knychtis wede, thare mon be grathit a solempne Meffe with note, and in the tyme of the

Offeratore, he fal cum before the altare and offer : And fyne fall he mak
ane athe to the Ordre till honoure it eftir his powere, in the honour of
Almychtij God, Prince of all Chevalrye ; and thare in present place, fuld
thare be maid a faire fermone, declarand the poynnis of the Christyn faith,
acordand thame togeder with the poynnis of the Ordre of Knychtheude.
To the quhilke poynnis of accordans the Squyre fuld take gude tent, and
knew thame all, and hald thame prentit in his hert percure, with all the Vij.
sacramentis, the X. Commandmentis, the Xij. articles of the treuth, and to
kepe him fra the Vij. dedely [fynnis]. To all the quhilke poynnis of the faith,
to kepe and honoure and fulfill at his powere, incontynent that he haue tane
the faid Ordre at the honoure and reuerence of God, and thareto fuld mak
his speciale prayeris for all, the tyme of the Messle : And fra thyne furth for
all his lyf dais. And quhen the preaching is done, than fall cum furth the
Prince or Lord that fuld mak him Knycht ; the quhilk aw of dett to be
Knycht or he mak ony Knychtis : ryght as nane may mak Prefle bot he
be Prefle, sa may nane mak Knycht bot first he be maid Knycht, faiffand
the Pape : ffor how may he geve that he has nocht ? ffor herbes and
beftis may geve thair nature ilkane till othir, to mak thair nature per-
petuall ; bot sa may nocht Knychtis be maid, bot first the makare be
posseffit of his gift, and of his Ordre : ffor gif ony lord wald geve the Ordre
and nocht haue it, or vnworthily geve it othir wayis na the Ordre
reueiris, he dois grete dishonour to the Ordre. And thai that takis the
faid Ordre of thame that has na powere vnworthily, thai haue na grace in
the Ordre to do wele, na prouffit to thame na otheris ; and thus is the
Squiere begylit, and disfaulit of his Ordre, and all Cheualrye sclanderit.
And than fuld the Squier hald vp his handis to the hevyn, and his eyne to
the hicht, and his hert to God, fyttand on his kneis, and thare fuld the
Prince haue the Suerd redy of Honour, gylt with gold, and belt it about
his fydis, in takenyng of Chaflitee, Justice, and Cheritee, and thare the
Knycht fuld outhir geve him a stake with his hand, or with a drawin
fuerd, in the nek, to think on the poynnis and defend his dewiteis. And
fyne fuld he outhir kys him in the mouth, or ellis kys the croce of the

fuerd, and geve it him, and ger him kis it agayne, and sa put it in the fealbord, and bid him think on his athe, ande charge that he has vnder-tane, and the honour that he fuld manetene. And after that all the seruice of God be done, the new maid Knycht fuld ryde on ane courfere out throw the citee, or toun, and schaw him to the peple, sa that thai may knew him for a Knycht, defendour of Haly Kirk and commone prouffit, and halder of lawe and justice, and mayntenour of the peple, that quahafa has ado thai fuld draw till him for help; and that he fuld haue mare raddour and drede to do mys, or oucht that fuld be agayne the lawe euer mare in tyme to cum, and to faif the honour and the worfchip of his noble Ordre; ffor raddour, drede, and schamefulnes is bye grace till all perfouns that has honour to kepe. And in that day fuld thare be grete festyng, justyng, and tourmentis, with other actis, as lissis and behurdis, geue grete giftis, and mak grete solempnitez in the honoure of God and the grete feste, and that Herauldis and Kingis of Armes and Menstralis war rewardit. And than fuld the Prince rewarde the new Knycht with landis, lordschippis, or othir worthy giftis and gouernementis, till eke his estate and help to manetene the honoure of the Ordre. And thus fuld giftis be gevin bathe till him, and be him till otheris; ffor the Ordre requeris giftis to be gevin in daly placis; for honoure and worfchip of lordis of estate may noct be keptit, bot quhare giftis ar gevin, and noble actis of honour exercisit: ffor quhare honoure is noct keptit, ordere gais bakwart.



SEXTUM CAPITULUM.

HERE SPEKIS THE DOCTOURE OF THE SIGNIFICATIOUNE OF THE ARMES OF
THE ORDER OF KNYCHTHEDE.

POW declaris the Doctour, that as the Preste quhilk in the Mefs fayand has syndry habitis and habiliamentis, quhilkis ilkane has a syndry significacione, as is acordand to thair office and order, and that office of Preste and office of Knycht has fa grete affinitee and alliaunce togeder; ffor quhy? that ryght as office of Preste has certane thingis that pertenis to the Ordre; and ilkane has a certane significacione, fa has the Ordre of Knychthede: ffor ilk thing pertenand till his Order has a certane significacioune, be the quhilkis is signifit the nobleſſe of the Order of Knychthede.

And firſt and formast, Thare is to the Knycht gevin a Suerd with a croffit hilt, that ſignifyis that ryght as our Lord Jhesu Crift venuſt in the Croce the innymy of mannis lygnage, to the quhilk he was dempt throu the fyn of Adam, oure firſt fader, that ryght fa fuld a Knycht vencufe the fais of the Croce throu the fuerd; ffor the fuerd is ordanyt to do justice with; and tharefore is it maid with twa egeis, in takenyng that he fuld manetene and defend bathe Temporalitee and Spiritualitee with the double feherand fuerd.

Item, To the Knycht is gevin a Spere quhilk is evin, and betakenis rychtwifeneſſe and veritee; ffor as the fpere is evin, and ryght fa fuld he be bathe evynlyk and rychtwife, and manetene and defend lautee and

equitee, in contrary of falshede and trecherye ; and the sesharp hard stelin poyn of the spere hede betakenis, that suppose falshede be neuer fa wele armyt, git will lautee pas throu him, and vencufe him. And be the pennone on the spere end, it schawis that veritee hydis him nocth, bot schawis him to falfelede, fayand ay, quhen it movis, Lo me here Veritee, that has na drede of falsehede, na trecherye ; and Veritee is the foundement of esperauance that is gude hope, and of all oþir thingis that ar signifiyt be the spere.

Item, Chapellat of stèle alſluia is gevin to the Knycht, in takenyng of drede of fehame and reþruf; ffor a Knycht fuld be fehamefull as a maydin dredand reþruf: ffor Knycht or woman, but drede of fehame, may nocth kepe honour langfumly, na be obedient to thair ordre: ffor ryeht, as drede and fehamefulnes, gerris a perfone cast doune the hede, and luke to the erde, fa dois the stelin hat the Knycht cast doune his eyne; and ryeht as the stelyn hat kepis the knychtis hede, qubilk is the hyaſt membre, and maift principale of his perfone, fa kepis drede of fehame the Knychtis honour, that is the hyaſt poyn of his ordre, and maift principale poyn of all. The qubilk drede of fehame fuld haue in it fyve wittis to kepe, that throu nane of thai fuld dishonour cum, and that the nobleſſe of his curage fuld defend thai fyve wittis, that neuer throu thame euill na wikkitneſſe cum.

Item, Haubergeone is gevin to the Knycht, in takenyng of castell, to kepe him fra his inymyes, that is, euill vicis; flor ryeht as a castell is wallit all about with flanis togedir junyt, to kepe Knycht fra his fais, ryeht fa is the haubert to kepe him ryeht fa fra his fais that ar vicis and defaultis, till his maift noble Ordre of Kychtēde, the qubilk is maid of mony syndry pecis as of maillis.

Item, Leg-harnais is gevin the Knycht, that his leggis and fete were feker to paſſe in the wayes and ſtretis, and kepe thame, that na robbouriſ, na theviſ, na murderariſ, vmbefett the wayes to reve na ſtroule lele merchandis, na labourariſ, men of kirk, na pilgrimys, that paſſis in the contree for the commone proufft of the Realme: And in ſik keping he

fuld be garnyft in his armouris and his wapnis, that he mycht do feathe and tak nane.

Item, Thare is gevin him Maiffe, that is to say Pollax, in takenyng that he is officere ryale; and that gif ony man difobeyis till his wand, that he lay that maiffe on thame to hald the Kingis rychitis on fut.

Alffua, Spuris ar gevin him, in signifiaunce that rycht as spuris spedis the horse to ryn faft, and besy in tyme of nede, quhen his inymyes cummys nere, rycht sa fuld Knycht in tyme of nede be besy quhen the King or his Contree is ourefett with lourdanis and revaris or traytouris or other wikkis misdoaris, sa that he flepe nocth his time, bot be besy and diligent in the commone prouffit. Of the fuerd we haue spoken of before, in quhat takenyng and significacioun it is gevin.

Item, The quhip is gevyn to the Knycht in his hand, quhen he is on horse, to that significacione, that he fuld stand aw and be obedient till his Lord; ffor difobeifaunce vndoisois the Knycht and brekis his Ordre, that all his offspring will forthink: as for the inobedience of Adam, all his offspring was punyfht.

Item, Gorgelin is gevin him, in takenyng that thare fuld nouthir enter na iſſe throu his gorge thing that fuld be villanie, na lak thing to the honour of the Ordre; as to be at bidding of his lord, but difobeyfaunce, and but murmur do his lordis commandementis; and nouther do, na consent, to trefone or guille, barate, na trechery, vnleautee, na othir vice, that may cum throu word na thocht be the gorge outward; na exceſſe of glutony, drunkynneſſe, na othir mystemperaunce throu the gorge inward. And thus the gorgelyn fuld kepe the Knychtis gorge.

Item, Maffe is gevin him, that betakenis strent and force of curage, the quhilk maffe is lyknyt till a falſe fterap, quhilk ftrykis on all fydis, apon all kynde of harnais; sa dois force of curage, it ftrykis on all fydis, and defendis the honour of Knichthede agayne all vicis, and enforceis vertues.

Item, Thare is gevin to the Knycht his lytill schort Suerd, that sum callis Misericorde, in signifyand that quhen he has implyde his ſpere, his lang fuerde, his polax, his falow be ſa nere

him that he may nocht help himself with name of thay, than it is gude at fehort strakis; and it is eallit outhier Schort Suerd or Misericord; ffor caufe that a Knyeht fuld nocht all traist in his armoure na wapnis, bot in his awin vertu, and in him that maid him, and in his merej; and traist that throu his help, quhen all wapnis are faillit, that he fall faue his honour and bring him fra the perile of dede and dishonour.

Item, Schelde or targe is gevin to the Knycht in signifiaunce that as office of fehelde is to be the targe betuix the Knycht and the strakis, sa fuld the Knyeht be betuix the Prince or his Lorde and the strakis; as the schelde resfaus the strakis before the Knycht, sa fuld the Knyeht before his lorde, kepe strakis fra him. And as schelde is couplit to the Knychtis brest, thare his hert is, sa fuld the Knyeht be till his lord bound in lautee as till his awin hert, and is a myd moyen betuix him and his peple.

Gloues of plate ar gevyn to the Knyeht in takenyng, that as thai kepe his handis fra strakis and woundis and manglyng, throu the quhilkkis the body mycht be tynt, sa fuld he kepe his handis, that he give na faith, na athe, na mak nane condicioune na obligacioun agayn his Lord, ffor than war he vndone; and as Knycht liftis his wapnis mare feurely and traitly, that his handis ar enarmyt, sa fuld he lift mare feurely to God Almichtj, that he be enarmyt, that his handis wirk na misgouvernaunce in taking of wrangwise gudis; na strykyng of vnlefull personis; na making of vnlefull condiciouns, and vnlefull touchings; na put his handis in vnlefull plaeis.

The Sadill that he rydis in, betakenis fekernes, that he be nocht lychtly put by his purpofe, sa kepis the sadill him, that he be nocht lightly put fra his hors; ffor quhen he war doune strykyn than war his honour lawe. And ryght as he is ferme and feker in his fete, sa fuld he be ferme and feker in his curage, in justice, lautee, noblefle, veritee, and charitee; ffor throw feuretee of a gude hardy knyeht mony gude dedis ar done, throu gude hardy men of armes, and mony cowartis ar declarit, quhen hardy men ar approuit, van-

touris and vayn glorious men, that dar noct be fene quhare the hardy and worthy knychitis apperis in worthynes in bataill place, and thare fortune enforfis hardyneſſe. And as the fadill, with the grathē that langis it, haldis him ferme, that he movis noct for na flake of spere of inymy, fa fuld forſe of curage kepe him, that he move neuer again gude faith na refone, and bow noct with vice agayn vertu. And as the hors beris grete charge of the armyt Knycht, and fadill and harnais, fa beris the Knycht, be vertu of his Ordre, grete charge, the quhilk he fuld noct lychtly be movit fra. And as he is sett apon a hie fadill, aboue a hye courfour, fa fuld his curage be hye to defend the ryeht, and manetene the poynjis of his maift hye and noble temporale Ordre.

And tharfore is Courſer gevin him or Deftrere, to betakyn nobleſſe and hicht of curage, that Knycht fuld haue aboue all oþir peple, ſen he has bathe maift hye and noble order, and fyne maift noble habiliament of armoure, and fyne maift hye and noble hors; fa fulde he haue maift hye and noble curage, with force to paſſe all otheris in vailliaunce of armes and honoure, and to be fene aboue all his men, and mare fere of, fa that men that had nede of his help fuld fe him of fere, to draw till him for help.

Item, his Courſere or deftryere has Bridill gevin till him, with irne bytt in the mouth, and reynis in the Knychtis hand, fa that the Knycht may refreyne the hors, that he pas noct away with him. And that iryn bitt in mouth betakenis, that he fuld refrenȝe his mouth fra bathe euill viciouſe ſpeeche and euill thoughtis. And be the reynis is betakenit, that he fuld hald his handis undefoulit, or fyliſt with oure vilaynouſe dedis, or that he be oure large to geve till oþir that he haue nede him ſelf, and that he be noct fa lycht of ſtriking with his handis that thare be na diſerecione in his dedis, and that be thai reynis he fuld be led with pure folk that war nede beſtaſt of help, quhare thane nedis war to trauaile to help thame; and that he war noct oure narow na nedy that he had lak tharethrou, noct to ſpare his gude and ſpend his honour; and that he be of handis hardy to defend him fra his fa; and

doubte na thing, ffor oure grete donbte makkis Knychtis to haue lathe eurage.

Item, The Horſe-Hede is bundyn with ane hede-stell of the bridill, in that kynde that he fuld do na thing, but be ordynaunce of the Knycht, that efferis till course of armes: and bot be refone; and the hede of the horſe gais before, and is bundyn to do refoune, fa fuld the refone ga before all dede of armes, and other aetis honourable that he dois. And as his hede-stele byndis his hede to refone, fa dois refone the Knycht, and kepis his worship. Alſua, the Knychtis hors is enournyt with harnais before and behynd, on his body, fa efferis it to Knychtis to be honourably enournyt with honourable clothing, and alſa with vertues honourable. And because that ſum horſe ar enarmyt with ſik harneis as efferis to defend thair corps fra harmes, fa fuld Knycht be enarmyt with richeffis of temporale gudis, or ellis he may nocht gudely do his worship, nouthir in pes na in were, and oft tymes gerris mony reueryes and wrang wynnyngis be: for Cleirkis fais, *Quod propter inopiam multi deliquerunt, etc.*

Item, Jakkis war ordanit to Knychtis, thai tymes of ȝeris that war of grete folementee, of ſylk aboue all thair harnais, that ſignifyit grete trauailis that effeiris till him to do; ffor ryght as the jakkis ar aboue the hauberkis, and ordanyt nereft bathe wynd and rayn, and oþhir ſtormys, fa fuld a Knycht for the peple ſutſeyne all flormes and trauailis for thame, fa that all mysterfull and peceable perfones that had myſter, fuld, throu him, haue reconſourt and refuge at nede, for the honoure of noble that ordanyt that Noble Order, for that caufe to be a protecþour and ane aduocate of all poore, miſerable, and peceable perfones: The quhilkis be the nobelleſſe and the creaēione of the Crdre, he is ordanyt to defend, manetene, and hald in thair richtis, quhen thai haue miſter, and thai be requerit: Quhilkis Knychtis fuld erar expone thame outhir to be dede, or prefonare, or woundit fare, or he left thame but help that ar vnder thaire eure and ſauſgarde: Be the quhilkis poýntis of the Ordre, men may fe that Knychtis, be vertu of thair Ordre, has a grete charge, quhat of justice halding, quhat of thair landis gouernyng, and of thair peple maynteyning,

and of thai peceable perfones defending, as ar kyrk men, and maidnis fra forfe and ravifyng, wedowis, and faderles and moderles barnis fra suprising, labouraris, merchandis, and traualouris fra distroubling, and all peceable perfones fra fors and wrangwifre vexacione.

Eftir this, Takyn of Armes to bere is gevin the Knycht in his fhelde, or in his cote of armes, or othir wayis, sa that he be knawin and kend in bataill be otheris; sa that gif he dois wele he fuld have honoure and worship, and gif he dois evill he fuld haue dishonoure and disworship, and siker as efferis till ane inympy of the Ordre of Knychthede: for gif he be vaillaunt and hardy in bataill; or he be feigned, flak, and cowart, and flee fra his lorde in bataill.

Item, Baneris ar gevyn, bot that is bot to Kingis, and Princis, Erllis, Dukkis, Marquis, Vavasouris, Barones, and Knychtis Banneroll; And thus quhen a Baroun Banneroll has mony Knychtis vnder him, thai aw to diffend thaire lordis landis, and his lyf, and his honoure: ffor the honoure of Knychthede standis in that, that he be lufit, lovit, prisit, honourit, and doubtit, with the prince, lordis, and peple of the realme; ffor the honoure of lordis and princis standis in the pluralitee of mony worshipefull and honourable Knychtis: And as Knychtis of honoure ar honourde with princis, lordis, and peple, for hardynesse, noble curage, vertu, and worthynesse, that thai haue wonyn with thair princis, lordis, and maisteris honoure in thair gouthede; rycyt fa ar vnworthi cowartis, full of trefone and falsohede, barate and trechery, and othir viciouse lyf, fuld be haldyn as dishonourit, and vnworthy to be amang thame that ar honourable in the said Order, and mare to be blamyt na othir lawlyar folk, suppose thai had done mys.



SEPTIMUM CAPITULUM.

HERE SPERIS THE DOCTOURE OF GUDE CUSTUMES THAT EFFERIS TO
KNYCHTHEDE.

NND, firs, he fais that Nobleſſe of eurage has ehoſyn Knychtis of honour to be aboue the ſmall peple, and the ſmall peple to be at thair feruice and gouernement. Than fuld Nobleſſe and gude cuſtumes be intill all noble knychtis, be vertu of thair Ordre; ffor nobleſſe of Knychthede cummys neuer to man of gude evin rychtwifely na honourably, bot it be throu nobleſſe of eurage; ffor but nobleſſe of eurage it may neuer cum to that hie degree of honoure, and but eleſtioun of vertu, and gude cuſtumes and thewis; and thus on nede force it behufis the Knycht, or he cum to that hye worship and estate, worthily bat vſurpacione, that he be knawin full of gude vertues, gude cuſtumes, and gude thewis in gouernance. And fyrt and formuft, all Knycht or he tak Ordre fuld knew all the Seven Vertues, and thair branchis; that is to fay, the four Vertues Cardinale, and the thre Vertues Theological. The thre Theological is Faith, Gude Hope, and Cheretee, as we have before touchit. The four Cardinale Vertues ar Juſtice, Temperance, Fors, and Prudenee.

And firſt and formuft, a Knycht bot he be of gude Faith, all is for nocht that he dois; ffor he may neuer hane othir vertewe na gude cuſtumes; ffor but faith all is bot syn that euer man dois: ffor be faith men has all gude knawlage and vnderſtanding of God and his haly Sanctis; and but faith man is wer na nocht; ffor be oure faith we haue fight ſpirituelle of hevin and hell, and all Goddis workis, viſibilis and inviſibilis. And be

Faith men has Esperaunce, Cheritee, and Leautee, and ar servitouris to Veritee, and fault of Faith myffaris all thir thingis. Knychtis be gude ancien custumes was wont to ga in the Haly Land, to defend and manete the Cristyn Faith, fechtand agains the inymyes of the Croee, and was marterit : but full few now dois that. Alfaa, be vertu of fayth and gude custumes, Knychtis defendis the Clerkis and Kirkmen fra wikkis tyrane men, the quhilke aganis the faith, and for default of faith sechapis thame to derob and ourethraw bathe clerkis and kirkmen, for thair tyranny and wikkyness.

Item, Esperaunce is a noble vertu, be the quhilke Knychtis traiftis to haue the viictory in battail and in feicht. Clerkis be Esperaunce traiftis to haue the joy of hevyn, and be thair teching gerris vs trow ryeht sa : but the quhilke Esperaunce, that is Gude Hope, we war all forlorne. Thairefore Esperaunce fittis well as in a Knycht, ffor be esperance he has mare traift in God, na in his horfe, harnais, and menze ; throu esperance the curage of knychtis is reinforst, and the curage of cowartis ourefett. Gude Hope gerris the knycht ourfett grete trauailis, and hard fortunes, in hope of better ay. Alfaa Esperaunce gevis knychtis curage to kepe and defend citeis, castellis, and wallit townis on small evyn, and thole bathe hungris, thrist and waking, and mony grete strakis, oft tyme. And war nocht Esperaunce of gude hope Knychtis had neuer honour, ffor it is the principale instrument that gouernis Knychthede in honoure.

Item, Knycht but Cheritee may neuer be but crueltee and euill will, quhilke concordis neuer with the honour of Knychthede ; and thus mon Cheritee be chief in a Knycht ; ffor throu Cheritee man lufis his God atoure all thing, and, as himself his nyghtbour : but the quhilke poynt is na man may be perfyte Cristyn man.

Item, A Knycht fuld haue in him grete pitee of all pure folk maleefy perfones, and of pure pryonaris quhen he has the maiftry of thame, and till haue mercy of thame for refonable finaunce ; and throu cheritee men has pitee, but the quhilke charitee na Knycht mycht sustene the grete charge of Knychthede ; ffor as horfe but fete may nocht bere grete chargis, sa may nocht Knychthede, but cheritee : the quhilke cheritee makis hevy birding

lycht to bere, and grete charge soft, bathe for the vphald of honour of Knyehthede, and meryt of the faule behuse.

Item, Justice is till all Knychtis nedefull, ffor Knycht but justice is but honoure ; for Justice and Knychthede is fa wele acordaunt that Knycht but justice is a body but faule, for but justice may na Knychthede be ; ffor Knycht injurius is iny whole of justice, and castis him self out of the Ordre, the quhilke reuys him and despisifis him in that eas.

Item, Prudence is a vertue als, that Knychthede may noct be but ; ffor Prudence is a knawlage that man has of all thing, bathe gude and euill, throu the quhilke he is maid iny whole to euill, and frende till all gudenes ; and alsa be Prudence man has knawlage of the thing that is for to cum, and that be the notice of the present tyme, as he feis the wrold gais : Item, Prudence can with cautelis and subtiliteis, a man can, as be the apperaunce of the thingis that he feis, eschewe perilis that ar to cum, and mend ane euill fortune apperand be vertynasfe, bathe corporalis and spiritualis. And thus know thai all tymes that is, and wes, and fal be, and puttis gouernaunce till all as efferis. The commone proufit, and the prince, ar mekle behaldin to the worthy Knychtis, for the mony perilis that thai exposse thaim in for it : and thus is Prudence ane of the maist nedefull poyntis that may be for Knychtis ; worshipfull custume is in Knycht in tyme of necessitee to request of party to arme him, and defend the commone proufit. Bot mekle mare is it honourable custume to Knychtis till vse refoun in all his dedis, and gude will and wele fett, that is the glorie of Knychthede ; ffor oft tymes bataillis ar mare wonnyn be grace, na be force, and be wit and subtilitee na be multitude of armyn company, as fais Macabeus to the Peple of Ifrael, quhen he fawe his inymyes cum on him sex tymes ma na he ; “ Ha ! Ha ! Dere Brethir, reconfort sow, and makis gude chere, and traistis wele that God fall help vs in this houre, ffor traist noct that grete multitude makis grete victory, bot mekle erare, grete confusione ; ffor fa grete multitude mycht noct be gouernyt togeder, ffor thay may noct wit in the tane end, quhat the tothir dois ; and a lytill misfrengle or affray makis all to flee, etc. :” And gert his peple put thame in gude estate, and prayde to God to help thame.

And thus was the bataill wonnyn throu his wit and counfaile, and confourt quhilke come of grete prudence and grace. And thus fuld all gude Princis and Lordis that wald haue thaire barnis worthy and wyse men, and hable to the Ordre foresaid: thai fuld ger doctryne thame, instruct thame, and teche thame first in thir virtues before namyt, and specially till vse refone and justice, and gude vnderstanding of wit, and that prudence teche thame to be a frende till all gudelynes, and inympy till all wikkitnes, ffor be thai vertues, the vertew of prudence junys him with Knychthede, and dois it mekle honoure.

Item, Force is a grete vertu in all noble actis, and specialy agayn the Seven Dedely Synnis, quhilkis, quhen thai haue the maistry, ledis man to the paynis of hell; off the quhilk sevin synnis, Glutony is ane of the werft; fforthy, that quhen a glutoun has chargit him our mekle with metis and drinkis than bringis it in Suerenesfe, that he mon slepe or rest; and in his rest than defyris he Luxure; and quhen he feis that all this charge may noct be uphaldyn but grete gudis and richefs, than cummys Couatise, that settis noct by how that gude be wonnyn bot he haue it; off the quhilk conquest cummys Ire, and Inuye, and redy Murther and flauchter, quhilkis cummys feldyn, bot that Pryde be in thair faloufship. And thus throu gluttony is gaderit and assemblyt all the foule company of the Seven Dedely Synnis: And thus Knychtis that haldis thir wayis, gais noct in the hall of noblesfe; Glutony makis the corps feble, and schortis the lyf, agaynis the quhilk vies, and namely of glutonye, the worthy curage of a noble Knycht stryvis full stoutly, and wynnis the victory on him that is inympy to the noble Ordre of Knychthede. And thus be Force he feichtis agayn his inympyes throu hye noblesfe of curage with help of abftynence and of temperance: And agayne Luxure feichtis Chastite forsfably, and beautee of corps, mekle etyng and drinking, quynte clething, and joly polift corps; falsate, trefoune, injure and misprisifg of God, and of his Sanctis and of his mekle gloire, and no doubt the paynis of hell, na sik like thingis is agayne the Ordre of Knychthede, and all gude thewis. Perfyte Chastitee forsfably feichtis aganis Lechery throu the remembraunce of God and his commandementis. And to wele vnderstand the

the hye graces and gudelynes and glore of the hyaſt God, quhilkis he has ordanyt for thame that lufis and honouris him, and feruis him treuly; and alſhu to think on the forow and difefe that ordanyt is for thame that dois the contrair, that myſpris his commandementis, and myſtrowis him; for to lufe him, ferue him, and honour him, that is fa worthie to be lufit, man has forſ and grace, with Chaſtite forſable, with stark curage vnvencurable, werrays and ourecummys the vice of myfordinate Lecherye, be force of curage and nobleſſe, quhilk will nocht put him in ſubjeccione of evill thoughtis; na be oure eummyn with ſik wrechitneſſe; na his hye honour lawit na defoulit, that fa mekle charge has fuſtenyt in grete honourable actis in weris that he fuld thole his worthi curage of Knychthede be ourecummyn with viciſ. For ſuppoſe he be curageous and hardy, and of corps ſtrengthy to ourecum his corporale inymyes; and nocht nobleſſe in him of forſ of curage to vencufe and ourethrawe his inymyes ſpirituale, that is viciſ; he has nocht all the verray noble poynſis, propereteis, na condicioneſ of Knychthede that he fuld ficht with; ffor noble curage of Knycht fuld alſwele feicht again the Deuill that is inymy of the fanle as agayne man inymy to the corps.

Item, Auarice is a vice that gerris oft tymes the curage of mony noble Knycht descend full lawe; ffor quhy, the gredyneſſe of gude blyndis thair hye curage for glytwisneſſe of gold and of richeſſe, that it ourecummys the force that fuld vencufs his inymy with, and makis him ſubject till fa lawly wrechitneſſe and vnhoneſt thing, that is bot for defaut of forſ; that fuld be his pillare of worſhip till bald him ferme; the quhilk pillare faillis him at nede quhen nobleſſe of hye corage is flokit throu Cuvatife, nocht defendand thame aganis it, as the worthyneſſe of the Ordre requeris: bot tholis him to be ourecummyn and vencult throu cowardife ſpirituale, and lacheſſe of curage fouplit throu Auarice; and changit thair curage again the nobleſſe of the Ordre: And tharefore it is a grete maugre in a realme quhare lordis and knychtis ar gredy to gudis, and couatouſe; ffor it is rute of all wikkitneſſe; ffor of it eummys wrangwife extorſiouns, and euill wonnyn gudis, wrangwife conqueſtis of landis, and fyne ar thay faſt haldand, that na gude will part with,

bot the nede peny ; and be this way thai becum bondis and subje&is to thair gudis, and varyis fra the rycyt way of liberalitee that manetenis nobleffe of Cheualrye, and is inymy to the noble Ordre, to be wrechit of the gudis that God has fend thame to preue thame, and assay thair vertu with ; and nocht to be hid, na hurdit. And as for remedē of this, thare is a vertew callit Fortitude, that is stifnes in hert aganis vīce, that will nocht falde no mare na rank stele, quhilk is fa ferme in itself, that it will nouther bow to frende na faa, to help thame at nede, bot he be requerit and askit, and that is for the hie stifnes that is in him, of the vertu of fortitude of curage ; that fa grete honour it is worthi to have for his worthynes, that he is euer redy to be at bidding of worthy dedis and honourable, quhen he is requerit. And the hyenes of his noble corage he throwis him fra all appetite myfordinate of all vīcis ; as quhen a Knycht is tempt with Couatise or Auarice, that his hert is fett and enelynit to that wrechit gredynesse that is moder of all wilkitnesse, and of trayfounis, fallfate, barate, trechery, manefuering ; than fuld he fauf his honour to have recourse to Fortitude, and thare fall he fynd na fault of help, counfale, and confourt, to supplee him at nede ; for he is nouther lache na git cowart, na false herit na negligent ; bot with him fall be foundyn strenth and fors, hye curage in gudelynes, quhilk efferis wele to be fere to the noble Ordre of Knychthede ; ffor throu that, a Knycht may be lorde of his curage, and be maister of himself, and ourecum all vīcis. And thus fuld ilke noble Knycht think on the noble King Alexander of Macedoyne, and of his liberalitee, the quhilk had fa noble a curage, that he dispisit auarice and couatise ; in largeffes of giftis, he had euer the hand opyn till all men, alswile frende as fa ; throu the quhilk renoune of fredome the fouldiouris of his inymyes that war auaricious and couatous, come fra thame till hym, and gert his company grow, and euermare and mare he conquett, and euermare and mare delt till his men ; and thus, throu his renoune of liberalitee and dispisit of the vīce of auarice, with othir vertues of nobleffe of fortitude, he come to the honour of Conqueroure of all the Warld. Quhairfore, all nobil Knychtis fuld euer think on vertues of nobleffe and of largeffe, and despise auarice and couatise ; that he be nocht

subje^t till vnworthy perfounis, na wyrk nane vnworthy dedis; na think to mak nane vnworthy conqueftis throu auarice, the quhilk efferis nocht to noble and worthy Ordre of Knychthede—*Accydo est male.*

Suerens is a vice quhilk makis a man to hate all gudelynes and to lufe all viciofnes. Be the quhilk vice, thare is ma folk condampnyt na be ony othir vice in this warlde be takenis and signis may be perfauit; and be the contrair, that is wilfulnes in gudelynes to do gude werkis, men may knawe the takenis of a man that fal be fayit fra dampnacioune better, and mare elerely, na be ony vertuouse condicione that man may haue; and thus, quha will ourecum and veneuse Suerenelle, he mon nedely begyn at gude, and fortitude of curage, throu the quhilk he ourecummis the inclinacioune of Suerenes that mannis flesch is inclynit to, be the syn of Adam, our held fader, qnbilk of the erde takis inclinacioune mare to fleuth na to diligence, and mare till euill na to gude; ffor fleuth and leithfulnesse drawis efter it dule and dispefaunce of othir mennis gude auentures, and is blythe of thar myf-
fortunys: and qubare thai haue euill, thai wald it war wer, and thus has he ay difese; ffor he has difese and dule of thair gude, and fyne he has difese and dule of that, that thai haue nocht sa mekle euill as he wald; the quhilk puttis thame in ire and in paſſione dolorouſe contynualy, bathe in body and faule; and therefore, thou Knycht that wald veneufe that vice of fleuth, pray to God to graunt the force in eurage of diligence aganis that vice of fleuth, that thou may ourethrawe him, and halde him at vnder; and think how that our Lord God, quhen he gevis till othir men ony grace or gudelynes for thair gude meritis, he takis nocht fra the to give thame, na he gevis thame nocht all the gudis that he has to geve; bot that he has yneuch bathe to geve the and otheris, that makis him gude caufe; of the quhilk he gevis vs ane example in the Ewangel, sayand, *Amice, non facio tibi injuriam,* That is to fay, Quhen the vignerones labouraris had wrought all the day, fra the morne early till nyeht, and otheris began at the Evyn-fang tyme, and wrought ryght fa to the nyeht; and the Lord of the wynis gave thame y-lyke feis for thair day werk; and thai that had wrocht fra the morne airly murmurit the Lord, sayand, He was vnrychtwise, that gave thame alfmekle that began at Evyn-fang tyme as to



thame that began at morne airly : and he ansuered, That he did thame na wrang, quhen he departit his awin gude at his awin will, and payde tham all that he hecht thame ; quharefore thai had na cause to murmur him, na to haue nane envy at thair nyghtbouris, as faid is.

Orgueil, that is callit Pryde, thinkis na man pere till him, and is a grete vice ; ffor he wald na man war fa gude na fa worthy as he, and had leuer be him allane, na in ony company that hin thocht na pere till him. And Humilitie and Fortitude are twa vertues that lufis evynlynnes, and fa ar thai aganis Pride ; and, tharefore, gif a proud, hichty, hautane Knycht may nocht stanche his awin pride, call till Mekenes and Fortitude ; ffor mekenesse withoutyn stedefastnes may nocht gaynstand prude ; ffor quhen thai twa ar togidder, than may thai wele gaynstand prude ; na prude may neuer be vencust, but mekenesse and stedefastnes of fortitude ; ffor kyndely thing is, that quhen a song King is sett on his hye horse, he is proud and hautane, but fyne cummyns fortitude of humilitee, with grete stedefaſt mynde, thinkand how he fuld haue prude in his hert, quhen he rememberis of all the poyntis of his Ordre, and quhy he is maid Knycht. Bot quhat is the prude of a proud haultane man worth, quhen he can nocht remembre of the poyntis that God may sone lawe him with ? ffor thare is na man fa proud and full of orgueil, bot and he had bene disconfyte and ourecumyn in bataill place and vencust, bot he fuld be full meke ; and that fallis ofttymes amang Knychtis of honoure : for quhy ? the fors of ane othir mannis corps has itrykyn doune the prude of his curage : And thus sen fors corporale in a strange perfone has lawit his prude, it war lyke that fors of humilitee spirituale, that is fer mare vertuouse, fuld in his awin perfone ourecum prude ; sen the tane is spirituale nobleſſe, and the tothir corporale.

Item, Envy is a vice that is not agreeable to God, na justice, na charitee, na to largeſſe, the qubilk pertenis to the Ordre of Knychthede, and thus quhen ony Knycht has his hert failit, and his curage lawlyit, that he may no mare folow the actis of nobleſſe, na dedis of were, for faulte of strenth of curage that is failit in him, na has nocht in him, Justice, Charitee, na Largeſſe, syk men dois injure to thair Ordre of Knychthede,

that gerris mony Knychtis be envius of othir mennis gude fortune, and thai ar fuere and lythir to trauaile thame to wyn honoure in armes, the quhilke bringis the richefesse; for euer after honour thare cummys rycheffesse, and thai that ar thus enviouse takis fra othir men the gude that is nocht, na may nocht be thairis, ffor thai wald pres thame to reve thame thair honoure, quhilke, quhen thai had gert thame tyne, throu murmuracioun and enviouse langage of bakbyting, that honour that thai tak fra thame, may nocht cum to thameself; and be fyk Enuy he dois mony thingis that ar discordant till his Ordre.

Item, Ire is a stroublance of curage, and of gude mynde, and gude will, and disturnis a mannis curage to vengeaunce; and thus, quha fa lykis to fett remede in this vice of Ire, he mon haue recourse to forse of corage; that is, the lord and maister of mannis mynde and his passions, and fyne seke to Pacience and to Charitee, the quhilke ar cheif of counfale to Knychthede, and with temporaunce, mese his mynd and bryng his hert to sobernes; and thir Vertues ay bringis allegeaunce of the grete paynis and trauailis that Ire has movit in mannis hert: and in famekle as the ire is the mare, in famekle fuld force of curage of nobleffe of Knychthede be the starkare to ourecum the vnrefonable passions of ire, the quhilke cummis ay of euill, and dois bot euill, ffor the ire of man makis nocht man to haue mare ryght anent Godwart; bot man fuld be armyt with gude will, soberneffe, humilitee, and pacience, charitee and abstinence, and fyne cummys justice, and bringis wisedome with him, and annoblis the Ordre of Knychthede fere mare na it was before, and thus we haue that aganis all vicis of the Seven Dedely Synnis: The vertu of Force, with help of thir othir counfalouris that we haue here before namyt, is souerane remede aganis thame.

And now is it spedefull that we se quhat is the vertu of Temperaunce, and quhat it is nedefull and behovefull till: And as to that, the Doctour fais, That Temperaunce is a vertu quhilke haldis him euer in the mydwarde betuene twa vicis, that is to say, betuene oure lytill and oure mekle, and thus techis temperaunce a man to kepe the mydwarde, ffor vertu is ay in the mydwarde: ffor man that has na mesure in himself,

quhen he dois outhir till the hye or to the law, thare wantis difcrecione of temperaunce and mesure. (the quhilke is nedefull to be in Knychthede), ffor quhen Knycht knawis nocth his quantiteis of his mesure in all his dedis, his honoure is in were : ffor he fuld be temperit in largeffe, that he be nouthir fule large na oure wrechit ; in hardineffe, that he be nocth fule hardy na oure coward ; in etyng and drinking that he be nocth glutone, na gormand, na flut, na flutheroune, na zit dronkynsum ; na that he hunger nocth himself for wrechitnes ; in his speche that he haue nocth our mony wordis, na that he be nocth oure bestely, na our blate, that he haue na langage, na collacione in tyme quhen it efferis ; alsua in his clething that he execde nocth, na that he be nocth oure wrechit : And thus in all thing to hald mesure is temperaunce : And schortly to say, it is the reugle of all wisedome, and but it na Knycht may well gouerne his Ordre, na never fall men fynd temperance bot with wifdome and with vertu.

Item, Gude custume and vface is till Knychtis to here every day the Meffe, quhare euer he be, gif it may gudely be gottyn, and gif ony preaching or teching of clerkis, or wyfe men be proponyt, he fuld be redy euer to here the Word of God, and euer be redy till honoure, anourne, and pray to God, and to lufe him, serue him, honoure him, and obeye him in all place, atour all thing ; and in all his dedis, haue euer his hert on him, and euer think on the Paffioun of Crist, and on his awin dede, that he mon anyfs dee, and think on the fehortnes and the wrechitnes of this warlde, and of the paynis of Hell, and of the grete joyis and glore celestiall of Hevyn ; And euer ask him of his grace that hye glore of Paradise, and traistis wele that he that takis mare plesaunce in haukis and houndis, delicious metis, joly clethingis, fair women, gude wynis and spicis, lycht wordis with negligence of Goddis seruice, and lycht lying and despising of Goddis pure peple, and of the lawis of God and man, syk Knychtis ar nocth worthy Knychtis, bot erar dispifarise of the Ordre, and inymyes to Knycblhede ; ffor sum trowis in wicheerraftis, as in meting of bestis, or in fleyng of foulis with thame or agayne thaim, or on ryght hand, or on left hand, fayand, the ryght fyde

gais aganis him, and the left fyde gais with him : And sayand, That all sik
folyis efferis noct to witēdome, resone, na diferecioun, na to gude faith.
Bot it as foly of fulis that grevis God, and caftis men of Goddis grace,
and gerris thair inymyes oft tymes be maisteris of thame, quhen thai will
nocht tak documentis of gude teeching, na gude thewis to reugle thair
dedis, and mare has traist in thair fretis and folyis, na in the faith of God
Almyehty. And tharfor, thai that vſis thir folyis, and levis the Vertues
before faid of Fayth, Gude Hope, and Charilee, Humilitee, Largeſſe and
Lawtee, and nobilneſſe of Forſe of eurage, to gaynſtand all thir vnworthy
fantafyes, he is noct worthy to bere that hye, worthy, and noble Ordre
of Knychthede that dois thus ; ffor sum Knycht has fyk eufumes to trow,
quhen euer he feis a nakit womman in the mornyng, he fall noct do his
prouflit na honoure that day, na quhen he feis a womman kemmand hir hede
nakit in the mornyng, he fall noct have honour in armes that day ; and
this is a falſe vnworthy treuth, ffor a juge that kepis the lawis that he is
ordanyt to kepe, dois wele his office. Sa dois a Knycht quhen he vſis
refone and difereeione, and kepis fayth and lawtee with all the laue of
Vertues of nobleſſe, than is he worthy Knycht, and kepis wele his Ordre :
Bot a Knycht that wyrkis eftir gone fretis, that we have here sum part
namyt, and otheris, and levis the ordre of gude vertues and gude thewis,
he is dois evin as a juge that leuis gude and futhfaſt witneſſis led in a
cause before him, and jugis agayn gude fayth, be the chirmyn of foulis,
or be the berking of doggis, and fyk lyke thing ; and thus Knycht fuld be
ferme in the faithe, noct varian, na fuld noct traist in sik fretis, na
wicheraſt ; and leue the verray faith of God, ffor all fyk thingis are bot
janglyng of fendis, that fleis in the ayre, that temptis Cristyn folk, to ger
them vary fra the ryght faith to drawe thame to thair condampnacione.

Item, Till Knychthede efferis, principally to be amorouse of the commone
prouflit, and of the commouns ; ffor quhy? be the commouns, and for the
commone prouflit Knychthede was foundyn, stablyſt, and ordanyt, than
fuld Knychtis be curius of thair prouflit, be refone ; ffor gude refone gevis,
that all Princeis, Lordis, and Knychtis ſpecialy, fulde be mare curius of the
commoun prouflit, na of thair awin propre gudis ; ffor quhy? it is mare
nedefull and mare ſpedefull, and grettar and mare neceſſair, ffor the com-

moun prouffit riches bathe Prince and Peple, and gude propre gudis, bot a perfone proprely, and mare gude, is to be bathe riche, Prince and Peple, na he allane, and nocht his peple.

Item, To Knycht efferis to speke sobirly and wisely, and curtafly ; and to be alſua nobly cled in diuers clethingis, and hononrable, fair horſe, fair harnais, in the hanting of weris, and gouernaunce that he has : till hald alſua gude houſe, eftir his power and estate, till haue honest houſing ; and treuly Curtaſy and Knychthede fuld neuer part company ; ffor foule and vilaynouse speche fylis the mouth of a noble Knycht, and ſa dois it of all perfone of eftate ; hamelynes and gude ſpecialitee of acquyntance with gude folk, worthy and honest, is wele accordant to Knychthede.

Item, Lautee, Veritee, Juſtice, Humilitee, Charitee, Largeſſe, Hardynelle, Proweffe, with Forſe in curage and nobleſſe, Pitee, Honestee, Drede, Schame, with oþir fyk like Vertues, and otheris that we haue before namyt, appertenis wele to be in company with the noble Ordre ; and ryght as we fay, That in God is all vertu, all nobleſſe, and all gude lyneſſe, ſa fuld all Knychtis, Lordis, and Princis, folow at all thair gudely powere the futſteppis of thair ledare, lord, and techour, Jhesu Crift, quhilk all his werkis that he wrocht was all to geve us gude inſtrućtioun to gouerne vs in fyklie maner. And all the wruttis that euer was writtin for our documentis and teching, for the teching of the keping of horſe and harnais and wapinis, is nocht anerly the inſtrućtione of Knychthede till his barnis and otheris that he fuld teche vnder him : bot the gude cuſtumes, gude inſtrućtiones in vertues, and gude enſamples of gude godlyke gouernaunce, eftir all the form and maner before ſaid, fuld be the gouernaunce of Knychtis, firſt in thameſelf, and fyne teche till otheris ; ffor he that better techis his horſe na his barnis, he gais nocht the ryght gate to teche the Ordre.



OCTAUUM CAPITULUM.

HERE DECLARIS THE DOCTOUR THE HONOURIS THAT SULD BE DONE TO THE
NOBLE ORDRE OF KNYCHTHEDE.

 OD himself ordanyt Knychthede, and honourit it, and honouris it, and alssua all the peple honouris Knychthede ; and as is recountit be the Lawis, Knychthede is honourit abufe all Ordre that euer was next Presthede, as maist honourable ordre and office that is or wes, and aboue all statis, sauffand the Haly Ordre and Office that sacrificys the body of God, the haly Sacrament of the Altare, with the otheris Sacramentis of the Haly Kirk. And the faid Ordre of Knychthede is ryght necessair to the gouernauance of the wrold, as is before faid, in fyndry plaeis ; and tharefore, before all temporaile ordre, Knychthede fuld be honourit be mony refouns, with all maner of peple ; ffor and Emperouris Kingis and Princis had nocht annext to thame the Ordre of Knychthede, with the vertues and propereteis, and nobiliteis, langand to the faid Ordre, thaj war nocht worthy to be Emperouris, Kingis, na Princis : ffor suppose the Office be gretare, the Ordre is y-lyke ane in Kingis and in Knychtis, as Presthede is y-lyke of degree, bathe in Pape, Cardynale, and Patriarche, alsmekle is it in a symple prefe : and sa is it in Kingis and Princis knychthede, in regarde of symple Knychtis, suppose the Office be mare grete ; tharefore aucht thai till honoure the Office and Ordre of Knychthede, bathe Emperouris, Kingis, Princis, and Barouns ; ffor quhan thai do nocht honoure to the faid Ordre, thai do dishonour to thameſelf ; ffor the Knychtis gerris the grete Lordis,

Princis, and Barouns be honourit aboue the small peple, and than fuld thai again do honour to the faid Ordre, and honour thame abufe the peple.

Item, All Knychtis ar free be thair Ordre, ffor Knychthede and freldome accordis togeder ryght wele to the ryale magestee and lordship; and, tharefore, sen Knychthede is ordanyt for the manetenyng, defending, and vp halding of Emperouris and Kingis, Princeis, Barouns, and all Commounis and small peple, than is it grete refone that thai all fuld defend, manetene, and vphalde the honour of Knychthede, and all Knychtis. And to the honour of Knychthede it appertenis, that he be in honoure haldyn, and that he be lustit for his gudelynes; and that he be doubtit for his proweſſe and hardynesse; and that he be lovit for his noble dedis of worthynes; and that he be hamely for his lawlynes, and hichty in tyme: And because he is of the ſelf ordre that Kingis ar of, he fuld be haldin of counſale to Kingis and of grete Princeis; and because that he is of the natur of all mankynde, and enclynit to viciſ, he is the mare worthy and honourable that he has force of noble curage to abſtene him tharefra: And, tharefore, fuld a Knycht diſpife all viciſ, and lufe all vertues; ffor the quhilkiſ, all Knychtis ar honourit, and nocht for othir caufe; and all Prince, King, Lord, or Barone, that honouris Knychthede, outhir in court or in counſale, in houſe or in femblee, he honouris himſelf: And alſua, quha honouris thame in gouernement of bataill, honouris himſelf; and alſua, all Lord, that of a wife Knycht makis him a feruand, delyueris his honour in the handis of nobleſſe of gude curage; and quhat Lord or Prince that encreſeis the honoure of a wife Knycht in his feruice, or multiplyis it, encreſſis and multiplyis his awin honour; and quhat euer Lord that manetenys Knycht that is in office, ordanyt till him, and enforſis him in his office, he enforſis him ſelf and his lordſhip; and Lord, that is bathe Prince and Knycht, has grete affinitie, and lufe and frendſhip to Knychthede, and grete company fuld haue thar with: And gif he requeris of foly and euill maner of trety, ony Knychtis wyf till enclyne hir to wikkitnes, he excedis the honoure of Knychthede; naȝit alſa a Knychtis wyf that has

barnis vnlaufull of villaine generacione, dois lytill honour to the Ordre of Knychthede, that swho is honourit throu; bot swho deftroyis ande puttis to nocht the noble lignie and confraternitee of Knychthede. And quhat Knycht that has his barnis in matrymonye with ony villaine womman, he dois lytill honour to the noble Ordre of Knychthede, na to the band of gentrise: And sen it is sa that noblesse and gentillesse ar of tenderneſſe and frendſhip to Knychthede, and to the honour of Knychthede, and of his Lady be the honourit band of mariage; and the contrair is deſtruſtione of Knychthede. Thus gif noblis and gentill men that ar na Knychtis, and has bot honour and worſhip of thair awin birth and natuuitee, ar obliſt naturaly to honour of Noblesſe and Knychthede be the vertu of gentrise that thai ar natyf till, than mekle mare ar Knychtis behaldyn to the honoure and worſhip of Knychthede, quhilkis be thair ordre thai ar bundyn to; ffor in that that thai do honoure to thair Ordre, thai do honoure to thame ſelf: For all Knycht is obliſt at all powere to honour his perfone; firſt to be wele cled in his perfone, fyne to be wele horſſit, and fyne wele enarmyt and harneſt in his habiliament, and alſua aw nobily to be feruit of noble persons: that is to ſay, perfouns vertuouſe, ſen all noblenesse preſupponis vertu. But ſit mekle mare but comparifone is he behaldyn till honoure him ſelf with noblesſe of curage; ffor the quhilk noblesſe of curage he beris that hye and noble Ordre of Knycht-hede, the quhilk alſua is defoulit and diſhonourit quhen a Knycht leviſ vertu of curage, and takis him falſe cogitaciouns of trayſouns, ref and rape, murder and thiſt, and puttis out of his curage, and flokis all the ſaid vertues of noblesſe, as Juſtice, Temperance, Fors, and Prudence with Faith, Gude Hope, and Charitee, Liberalitee and Lautee, with otheris before namyt, appertenand to the maift noble Ordre: And thus, Knycht that diſhonouris ake Knycht his fader in Knychthede, is nocht worthy to be honourit, ffor gif he war honourit ſen he diſhonouris his awin Ordre, mekle wrang war than done to the noble Ordre, to do honour till him that diſhonouris him ſelf and his Ordre; ffor quha may better honoure or diſhonoure the Ordre na thai that are of the Ordre, and berand the Ordre:

and thus sen Knycht has in his hert a noble duelling place for the vertues and nobleffe of curage, that fuld gourne and manetene Knychthede, kepe well that castell place and duelling, that it be nocht oure fett na segit with viciis, than mekle honour and reuerence is worthi to be done till him for his mekle worfchip and nobleffe ; and the mare that Knychthede be assemblyt with hie Princehede or hye Lordfchip, the mare is the Knycht behaldyn till honoure his Nobile Ordre, and mare oblist to manetene his Knychthede with worfchip : At the reuerence, honour, lufe, loving, seruice, and doubting of Almyghty God, oure glorioufe Saluioure, and of his dere and glorioufe Moder and Virgyne oure suete Lady Marye, and all the Haly Court of Hevin. **IN NOMINE PATRIS, ET FILIJ, ET SPIRITUS SANCTI, AMEN.**

Explicit Lordre de Chevalrie.

HERE ENDIS THE BUKE OF THE ORDRE OF KNYCHTHEDE.

Appendix.



No. I.

EXTRACTS

FROM

The Duke of the Law of Armys.

Gracia Domini nostri Jhesu Christi, et caritas Dei, et communicacio Sancti Spiritus Fol. 1.
sit semper cum omnibus nobis in Christo Jhesu Domino nostro. Amen.

HERE begynnys the Duke callit THE DUKE OF THE LAW OF ARMYS, the quhilk was compilit be a notable man, Doctour in Decreis, callit BONNET, PRIOUR OF SALLOU ; the quhilk, quhen it was maid, callit it The Fleur of Bataillis, or the Tree ; into the quhilk Duke thare falbe foure partis efter as the Rubryis schawis. The First part falbe, Of the Tribulacioun of the Kirk before the Natiuitee of Christe. The Secund party falbe, Of the Tribulaciouns and Destruictioun of the Four Prineipale Realmes grettest of the Warld, &c. The Thrid falbe, Of Bataillis in generale. The Ferde, Of Bataillis in specialitee.

HERE BEGYNNS THE RUBRYIS OF THE FIRST PARTY, ETC., BE THE QUIILKIS MEN MAY BETTER KNAW THE PROCESSE OF THE SAID DUKE, AND OF EUERY CHAPTERE SPECIALY.

In the First Chapiter he speris, Quhat thing is Bataill ? - i
The Second Chapiter is, Quhare was first foundyn Bataill ? - ii

The Third is, Of the tribulacions of the Kirk by pasfit,	-	ijj
The Ferde is, Of the first Angel,	-	iiij
The Fyft is, Of the tother Angel,	-	v
The Exposicioun upon the tothir party of the Vifioun of Sancte Johne,	-	vj
The thrid Angel,	-	vij
The ferde Angel,	-	vijj
The fyft Angel,	-	ix
And hit spekis he mare furtherly of the Vifioun,	-	x

*Explicant Rubrice Prime Partis, etc.
Sequitur Prologus in breibus.*

Here folowis the Proloug of the faid Buke, in termis, as the forenamyt DOCTOURE BONNET, Prioure of Sallon, maid his first Intitulacioun and Prohemium : And fyne after fall folowe the principale parties of the Buke forenamyt, Tranflatit be me GILBERT OF THE HAYE KNYCHT, Maister in Arte, and Bachilere in Decreas, Chaumerlayn vñquibile to the maist worthy King Charles of Fraunce, at the request of ane lyte and myghty Prince and worthy Lord, WILLIAME ERLE OF ORKNAY AND OF CATHINES, Lord Syncleere, and Chancelare of Scotland, in his Castell of Roffelyn, the xere of our Lord a thowsand four hundredth fyfty and sex.

PROLOGUS.

To the haly Croune of Fraunce, in the quhilke this day regnys CHARLES THE SEXT of that name, the quhilke is lufit and redoubtis oure all the wrold be the ordynance of God ; till him be givin honoure, lufe, and glorie, abune all erdely Lordschippis : Maist hye Prince I am callit, be my richt name, BONNET PRIOUR OF SALLOON, Doctoure in Decreas. The quhilke I haue had mony smale thoughtis and gude will to mak sum

Buke ; Firft, in the honoure of God, and of his fuete Moder, and of þour hye Lordship. And the refouns quhy I hane vndertane to mak this Buke ar gude yneuch, as femys me. And Firft and formast, for quhy? That the state of Haly Kirk is in sik tribulacioun that bot gif God oure Lorde fet sum gude remedē, the qubilk was wont till mak gude cheifaunce and gude end, in that mater be the Brether of the faith, auentureris of the Christin Faith, I can se be na way that it may wele be, bot gif thare be sum gudely way of accordaunce fundyn and sone. The Secund caufe is and refoun, For I fe all Cristyndome fa grevit, and stroublit of weris, discensiouns, thiftis, and reueryis, haterentis, and envyes, that men kennys almaist na realme in Cristyndome bot it is in were. Thrid refone is, for quhy? That the land of Provence, of quhilke I am borne and vp brocht, is fa turnyt now for the renewing of new Lordship, and for diuerse opynions that ar amang Lordis and the Communitis, that with grete Payne may ony wylfe man here it be reherfit, the mekle forowe that the Commounis sustenis for sik debatis. The Ferde refoun, for quhy? That mony notable Clerkis, the quhilke wenys thai vnderland wele the glofyng of ancien Prophecies, fais, that it fulde be ane of the hie lignie of Fraunce, the quhilke fuld fett remedē in all this thingis, and put this trauailland wrold in pes and rest, that now is put in grete pestilence. And for this caufe my eurage has gevin me to mak sum newing of thing till enfourme þour þouthede of mony syndry knaulagis of Haly wrytt, fa that þour eurage fuld be movit the mare to help to fett remedē in the Haly Cristyn faith, the quhilke is in poynt of perisshing, and geve it focour ; and to geve þow corage for to do in sik manere, that the Prophecyes, the quhilke are presumyd to be vnderstandin in þour perfone maitt worthy, be verifyit in þour maitt noble and worthy Princehede, throu þour notable and haly werkis : And forthy, I mak þour Hienes hertly request and supplicacioun, that nathing that I fall put in this Buke, þe disprise, na lichtly, ffor all that I here say takis foundement of Haly Writt, and of the Decreas and Lawis Cannon and Ciuite, and Philosophy Naturale, that is Natural Resoun. The qubilk Buke sal be callit **THE FLOURE OF BATAILLIS, OR THE TREE :** And fyne mon I pas to my werk ; and therfore is thare cummyn to me sik ane ymaginecioun, that I will ger

mak a Tree, the quhilke fall bere bot fruyte of forowe; as men may fe, that all the persecucions of the Kirk and Contreis beris bot fruyte of dule and difeife; departit in Four Partis, as is before said, on the quhilkis Four Partis the diuisioun of oure Buke fal be foundit, etc.

EXPLICIT PROHEMIUM.

PRIMUM CAPITULUM.

Fol. 2. b.



EN it is fa that upon this mater, the quhilk may be lyknyt till a Tree, that may bere na fruyte but fruyte of doloure and difeis, we fee twa partis principale, amang the quhilkis is grete disorde, dissenfioun, and were; firt, upon the Haly Kirk and the Fredome of it, as upon the Pape, and the Sege of Rome, with the fredomys: And upon the tothir part, we fee, how amang Kingis and Princis, and Temporale Lordis, thare is ryfin fa grete dissenfiouns, discordis, and weris, that the Brethir of the Fayth, as Nobles, men that wont was to be werreyouris to defend the Kirk rycht, ar now ryfyn agayne the Comounis and Comiteis agayn thame, that grete dule is to fe: Quharefore this Buke may wele be comparit till a Tree quhilk beris na fruyte, but fruyte of dule, etc.

.
HERE EFTERE FOLOWES THIE DECLARACIOUN OF THIE RUBRYIS OF THIE
SECUND BUKE, ETC.

Fol. 11.



N the first, Of the persecucion and destructioun of the	1*
Foure grete Realmes.	2
Item, How and in quhat tyme the Citie of Rome was firt	
foundit.	3
Item, In quhat tyme gouernyt the Senatouris.	4
Item, Of the gouernement of the King Tules.	4

* The Number of the Chapters, in both the Second and Third Parts or Books, are omitted in the Original Manuscript.

Item, Of the King Fernicle Archy.	5
Item, Efter of the King Tarquyn.	6
Item, Of the dede of King Alexander.	7
Item, Here he spekis of grete Archile, Conful of Rome.	8
Item, Here spekis he of grete Sir Semppny, Conful of Rome.	9
Item, Of the grete worthynes of Schir Sypre, Conful of Rome.	10
Item, How grete Cartage was destroyit.	11
Item, How the Almaynis wan a bataill apon the Romayns.	12
Item, Of Scilla, the grete inymy of the Romayns.	13
Item, How the Provincis maid Julius Cesar thaire lord, for his worthynes.	14
Item, How that Fortune is ryght variable.	15
Item, Here he spekis of Sir Arthoma, Conful of Rome.	16
Item, Spekis he of a questioun, be the quhilke thar come first Jurisdiccion amang men.	17
Item, Here he tellis quha was first Juge amang men.	18

* * * * *

HERE FOLOWIS THE CHAPTERIS OF THE THRID PARTY OF THIS PRESENT Fol. 21, b.
BUKE, AS FOLOWIS HERE BE DECLARACIOUN.

 N the first, Quhethir it be lefull and lawufull thing till entre in eloisit feldis to defend richtwise cause.	1
Item, Of the famyn mater sit spekis he mare furtherly.	2
Quhethir it be thing possibl that this Wrold be in pes.	3
How that Force is ane of the principale foundementis of Bataill.	4
How it may be kend in a Man gif he be forsy or nocth.	5
Quhethir is mare vertu till a man to affailse, or to byde in felde.	6
Be how mony thingis may men knaw the prowess of a Knycht.	7
A man fuld erar chefe to dee in felde, na flee fra the bataill.	8
Quhat punycioun fuld he haue that passis fra the Ost but leue.	9
Quhat punycioun fuld he haue that fechtis wyth his Lordis inymy but leue, or of the Constable.	10

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Fol. 26.

HERE BEGYNNIS THE TABLE OF THE FERDE PART OF THIS BUKЕ.

H N Primis Off quhat rycht, or quhat evin cummys Bataill.	1*
Be quhat rycht or refoun may Men moue were agaynis the Sarraȝenis or othir mistrowaris.	2
Gif the Emperoure fuld moue were agayne thame, quha fuld obey till his mandement.	3
Quhethir othir Princis na the Emperoure may moue were apon the Sarraȝenis.	4
Quhethir the Emperoure may ordane were agayne the Pape, or agayne the Haly Kirk.	5
Quhethir the Pape may mak were on him.	6
Quhat thingis may ger moue Bataill necesse.	7
Quhat thingis pertenis till a gude Knycht to do.	8
Quhat thingis pertenis to the Duke of the battaill.	9
How, and for quhat caus, a Knycht fuld be punyfȝ.	10
Quhethir Strenth be a Vertu morale.	11
Quhethir, gif the Duke of the bataill be tane, men fuld haue merci of him, and faue his lyf.	12
Gif Forse be a Vertu Cardinale or nocth.	13
Quhethir Prefonaris that are tane in bataill be the takaris or the lordis that payis the wagis.	14
Quhethir the Valfiallis fuld pas in were on thair awin coft, or on the princis coftis.	15
Gif a Barouns men fuld [help] thair Lord agayne their King, [and] ferue in his weris or nocth.	16
Gif twa Barouns has were ilk ane agayne othir, quhethir fuld thair men help ilkane his awin Lorde, or thair King, and he charge thame.	17
Quhethir I aw to defend my nyghtbour in armys, and men wald fett to fla him.	18

* In the MS. the Numbers of the Chapters in this Fourth Part, are marked, Primum Capitulum, II. Ca^m, III. Ca^m, &c.

Quhat Perfonis ar behaldin to defend othir.	19
How the Bonde is behaldin to defend his Lorde.	20
How the Sone is behaldin to defend the Fader, but the leue of the juftice.	21
Quhethir erar is the Sone behaldin defend his Fader, or his natural Lord maister.	22
Quhethir a Clerk fuld erar help his Fader or his Bisshop, and he hane were.	23
Quhethir to conquest gudis rychtwifely Men may lefully mak defen- fable were.	24
Quhethir for vnrychtwise conquest Men may mak were diffensable.	25
Quhethir Preftis and clerkis may defend thair gudis be armes.	26
Gif Armoure lent and tynt in felde fuld be restorit.	27
Gif Armoure or horse hyrit and tynt fuld be restorit.	28
Gif a Knycht be [ar]reft donand his Princeis charge, quhethir has the Knycht or the Prince a&tioun to the party.	29
Gif a Man gais to the weris vnchargit, fall he tak wagis.	30
Gif a Knycht fernis a King vnchargit in his weris, quhether may he laufully ask him his wagis.	31
Gif the King of Spanze fendis fecours to the King of Frabee in his weris, as he has done othir tymes till him in sik lyke eas, quhethir fuld the Spannolis ask wagis at the King of France.	32
Gif a Man gais to were for vayn glore, quhethir he may, be law of armes, ask wagis or nocht.	33
Gif a Capitane doand his Lordis bidding tyne his gudis, gif his Lord aw to restore him agayne.	34
Gif a Man gais to the were for couatife to pele and rub gudis, quhethir he may ask wage or noucht.	35
Gif a Clerk may leuefully pas to the weris or nocht.	36
In quhat termes the wage aw to be payit to Men.	37
Gif a Wageour gais to play and disport him, with leue, for a tyme, gif he fuld be payit of that tyme.	38
Gif a Knycht has tane wagis of a King for aȝere, and he wald with-	

in thre monthis pas his way till ane othir Prince, quhethir gif he fuld be payit for the tyme that he had feruit.	39
Gif a Sowdioure be payit of a Prince for a ȝere, gif he may put ane othir in his stede or nocth.	40
Quhethir gif a Capitane may fend of his folk away, that he has anys moustrit in felde.	41
Gif a Man of armes hapnis feke in the weris, quhethir he may ask his wagis for all the tyme that he is feke or nocth.	42
How Gudis fuld be departit in the weris, that ar wonnyn in tyme of the weris.	43
Gif a Man may rychtwisely hald that he has tane fra a revare, that fet to reue him be the way.	44
Gif twa Citeis makis were ilkane on othir, quhethir thai may leffully mak were thai clamand to hald of na fouerayne.	45
Quhethir a Man may fla his prifonare efter that he be tane and ȝeldit, at his awin will.	46
Gif a Man may ask ranfoun of gold and siluer at his prifonare be law or armes.	47
Quhethir for the weris that is betuix the Kingis of Ingland and of France, the Franchmen may leuefully tak the pure mennis gudis, and mak achet of, and mak prefonaris thair perfouns.	48
Quhethir a King may leffully, be cautele and subtiltee, ourset or disconfyte ane othir King.	49
Quhethir Bataill may leffully be on Haly day.	50
Quhethir gif a Man wrangis ane othir, he may leffully recouer apón him be were his thing, gif he may reclame him in jugement.	51
Gif a Knycht deis in bataill in his Princis querele, quhethir his faule be fauf, or nocth.	52
Qubethir Rychtwife men or finnaris ar starkar in bataill.	53
Quhy is there fa mekle Were in this warld.	54
Gif a Prifouner be fuorne to hald prifoun, and his takar put him atour his ath in stark prifoun or festnyng, gif it be lefull to him to escape, and brek presoun.	55

Gif a Man be prefonare till ane othir, and he put him in a stark close toure, in sekir festeynyg, quhethir he be haldin to brek prisoun, and eschape.	56
Gif a Man has sauf condyt to com feurely, nocht spekand of his way-pasling, quhethir he may be haldyn prisounar in his passing.	57
Gyf a Man that has sauf conduct may bring on his sauf conduct gretare man na himself is.	58
Gif a Man be tane prisouner apon ane otheris sauf condyt, quhethir he that aw the sauf condyt fuld outred him of prisoun on his awin coft.	59
Gif a Man fuld enter agayn in prisoun, and he war ryeht dredand for to be put to dede.	60
Gif a Prince may lefullly refuse ane othir Prince to pas his voyage throu his contre but feath.	61
Quhethir Kirkmen fuld pay tailles, tributis, and inposiciouns to Seclere kingis or princis.	62
Gif the Kirk may mak were agayne the Jowis.	63
Gif a Man may ficht for his wyf in armes.	64
How the ta Brothir may defend the tothir in armys.	65
Gif a Baron be vassall to twa Lordis that makis weris in syndry contreis, to quhilk of them fall he mak seruice till.	66
And gif a Baron be vassall to twa lordis the quhilkis makis were ilkane apon othir, quham to fall he mak seruice.	67
Quhethir Bondis fuld be constreynit to the weris.	68
Quhilk Folk may nocht be strengeit to mak weris, suppos thai be chargit.	69
Gif a Man be hurt farely be ane othir, and he hurt him agayne, gif he fal be punyft.	70
Gif a Man bonde makis flauchter be the bidding of his Lord, fuld he be punyft.	71
Quhethir a Bonde may defend him again his Lord, and he war fett to fla him.	72
Gif a Monk may defend him fra his Abbot, and he wald fett to fla him.	73

Gif the fone may lefully defend him agayn his fader, and he wald fla him.	74
Gif a Man may lefully defend him agayn his awin juge, or noct.	75
Gyf a Man be banyſt a realm, and happen to cum in agayne be ony cas, gif men wald set on him, to tak him, quhethir he aucht to defend him.	76
Gif a Prefte be affailit wyth his inymyes berand Goddis facrit body on him, quhethir he aw to lay doun Goddis body, and defend him, or noct.	77
Gif a Man may for mark be prisoner that maid neuer caus bot for otheris.	78
How, and in quhat maner, mark fuld be tholit or gevin be the Prince.	79
How fuld mark be gevin aganis a Citee that allegis to na soverayne.	80
Gif all Lordis may graunt markis.	81
How, or be quhat refoun, may it be fleynd that the King of France be nocth ſubjeſt to the Empire.	82
Quhethir gif the King of Ingland be ſubjeſt ony way to the Empire.	83
Gif a Burgesſ haldand change and house at Parife be tane and robbit be the way cummand to Parife-wart, quhethir he is to be gevin power of merk to for the gude recouering.	84
Quhethir a Scolare at the ſtudy in Parife of Ingland borne, aw to be prifonare.	85
Quhethir a Seruand fuld joyſe the priuilege that his maifter has lang joift.	86
Gyf ane Inglifman cummys to Parife to vifyte his fone at the feule, beand feke, quhethir he aw to be prifoner, or noct.	87
Gyf ane Inglifman cummys to Parife to vifyte his brother feke at the feule, quhethir he aw to be prifonare, or noct.	88
Quhethir a Studyand may lefully be haldin in prisoun for ony mark.	89
Quhethir a Wode man may be haldyn prefoner and ranſound in the weris.	90
Quhethir a Wode man, after that he be cummyn again to his wit, may be haldyn prefoner.	91

Quhethir a paſſand alde Ancien man, be law of armes, may be haldin prifonere.	92
Qubethir a Childe may leſſully be tane and haldin prefonere be the law of armes.	93
Quhethir a Blynd man, be law of armes, may be tane and haldin prefonere.	94
Quhethir Ambaſſadouris or Legatis cummand to the King may lede his inymyes throu his realme with thame, or nocth.	95
Quhethir a Bischop may be tane prefonere be a Franch man, the Bischop beand of Ingland.	96
Quhethir a Kirk man may be tane for mark.	97
Quhethir gif Pilleryns may be maid prefoneris be ony maner of weris of armes.	98
Quhat thingis in tyme of were has fauf condyt be priuilege unafkit at the Princis.	99
Quhethir, in tyme of were, the afs and the ox fuld bathe joife a maner of priuilege.	100
Quhethir gif the varlet aw to joyce the priuilege of the hufbandman.	101
Quhethir, in tyme of weris, folk may ledder castellis and wallit townis leſſully.	102
How fuld be punyſt folk that brekis the Princis fauf condyt, or his aſſurancis.	103
Quhethir a grete Lord fuld traift in a fauf condyt, or ony oþir lawar perſon.	104
Quhethir gif a Criftin King, Prince, or Emperour, may gif a fauf condyt till ane oþir King, Prince, or Emperoure Sarraȝene.	105
Gif twa Lordis has made trewis togidder fuorne, quhethir gif the tane brek trewis gif the toþir fuld ryeht fa brek.	106
Quhether better be to fecht faſtand before mete, or efter mete quhen men has dronkin.	107
Quhethir bataill may be fet before Ladyes.	108
Quhethir the Quene Jonat of Naplis mycht leſſully aſſailȝie the King Lowis de Cicile.	109
Here previs the Autour playnly how gage of bataill is reprovit be all maner of lawis.	110

Here he puttis the cafe, in the quhilk it is lefull to geve gage of bataill.	111
And ȝit he puttis ane othir cafe in the quhilk law of armes will thole gage of bataill.	112
And ȝit ane othir cafe after the lawis of Lumbardy.	113
And ȝit ane othir cafe after the law of Lumbardy.	114
And ȝit ane othir cafe after the law of Lumbardy.	115
And ȝit ane othir cafe after the law of Lumbardy.	116
And ȝit ane othir efter the law of Lumbardy.	117
And ȝit ane othir efter the lawis of Lumbardy.	118
And ȝit ane othir cafe efter the lawis of Lumbardy.	119
And ȝit ane othir cafe efter the law of Lumbardy.	120
And ȝit ane othir cafe efter the law of Lumbardy.	121
And ȝit ane othir cafe efter the law of Lumbardy.	122
And ȝit ane othir cafe efter the law of Lumbardy.	123
And ȝit ane othir cafe efter the faid Lawis.	124
And ȝit ane othir cafe efter the law of Lumbardy.	125
And ȝit ane othir cafe efter the law of Lumbardy.	126
And ȝit ane othir cafe efter the faid Lawis.	127
How oft tymes the bataill in listis is nocth done be the principale perfouns bot be otheris.	128
The form and maner of thair Aithis that fuld fecht in barrieris of clofe listis in felde.	129
Gif a man passit age, may put quham him lift to campioun to ficht in barrieris for him.	130
Gif ane of the campiouns brekis his fuerd, quhether ane othir fuld be gevin him agayne.	131
Gif the Lord may nocth knew the firſt day quha has the lyklyar, gif thai fuld cum again on the morn, and enter in felde as before : Quhilk of the twa campiouns fuld firſt ftryke.	132
Gif the venucuſt man fuld pay the coſtis, thouch the Kyng remytt his actioun.	133
Gif a man has bene venucuſt of ony crime in barrieris, gif he may be accusit in jugement tharof.	134

Quhethir gif the campiouns may fecht in playne felde, but barreris, gif thai lykis.	135
How he fuld be punyſt that has grantit his crime, and vencuft in barreris opinly.	136
Gif a Knycht appelis ane othir, quhether gif thai may leue of, and forthink the appele.	137
Here he spekis of Armes and baneris in generale.	138
Here he spekis of Armes and baneris in specialitee.	139
Gif a Man may [tak] otheris armes at his lyking.	140
Gif ane Allemain fyndis a Frenchman berand the famyn armes that he beris in felde, quhethir gif he may appele him of battaill.	141
How fuld be punyſt folk that beris othir mennis armes but leue, to do tham ony lak.	142
Here spekis he of colouris in armes, quhilkis are the maist noble ; and of thair diuisouns.	143
And first, he spekis of the colour that is rede.	144
And syne he spekis of asure that is the blewe coloure.	145
And syne he spekis of the quhite colouris.	146
And syne he spekis of the colour that is blak.	147
And syne he spekis of the condicioun and nature of the ordinance of the cloſing of the Barreris.	148
And ſit spekis he of the condicioun of the cloſe felde, ordanyt for fechting in barreris, as faid is.	149
And ſit ane othir thrid reule of the condicioun and nature of cloſe barreris.	150
And ſit ſpekis he of the ferde condicioun and nature of the cloſe felde, that is callit barreris.	151
And ſit the fyft doctrine gevis he of the form and maner and con- dicioun of the cloſe felde.	152
And ſit the ſext doctrine ſpekis he of the form, maner, and condi- cione of the cloſe barreris.	153
Here he ſperis quhat condicioun fuld be in a gude Emperoure be the nature of his hie office.	154
Quhat thimgis appertenis to be in a gude Prince, King, or othir.	155

CAPITULUM CXXXVIII, &c.

HERE SPEKIS THE DOCTOURE OF ARMES THAT AR IN BLASONS, AND
OF BANERIS AND PENOUNS.*

Fol. 77. b.



OW after that he has determinynt of Bataillis bathe in generale and in speciale, than will he declare the Armes that all Princis and Nobles and othir Gentillis aw to were, and of thair colouris, and descripcions : And fyrst, Quhethir a man that is nocth of thair lygnie may bere leuefully thair Armes at his plefaunce ? the quhilke mater is nocth lycht to declare, bot of grete difficultee for mony caussis. And fyrst, men fuld vnderstand that sum Armes was gevin of power of autoritee of Emperouris, Kingis, and Princis, to Lordis, and otheris Barouns, or to thair predecesflouris, the quhilke ar of alde tyme, and of alde ancestry, that nane fuld bere, bot thai war cummyn of that lignie, that is to say, in the realme of the Emperoure, King, or Prince that gafe the said armes ; ffor and the King of France had gevyn a lyon of gold to bere till a Lord of his contree, quhat wrang dois that Lord till ane othir Lord of Spaigne or of Almane, that the Emperoure or the King of Spayne had gevin it till. Bot thare is othir maner of Armes, the quhilke ilke man that beris thame, tuke at thair awin plefance to mak difference and knaulage amang Lordis, Gentilis, and noble men of armes, to knaw ilk ane be othir. And all namys and furnamys of men was foundyn ffor the famyn cause. Or ellis all fuld haue bene in confusioun that nane fuld haue had knaulage of ane othir. And this name may ilke man tak, and geue his barne at his awin plefance, or the godfader, or godmoder, or frendes may geue namys to thair frendis ; and rycght fa in the famyn wyfe is it of armes, that in the

* Although each chapter at the beginning is marked with a rubric, the number of the chapter is not given in the Original Manuscript. The following selection will be found to differ somewhat in the divisions, but it represents the whole portion of the Manuscript which corresponds with the titles of chapters 133 to 153, in the preceding Table ; along with the conclusion of the Work.

begynnyng quhen the weris began, till haue sum defference amang nobles, sik armes was, sum asflignit be Princeis and Lordis; sum was tane at the plesance of partye; sum be thair frendis consent and confale, sa that men of honour and of estate fuld be knawin be thair armes, the quhilkis ar callit thair takenys in armoury. And thus in were tyme, new men of armes that has nane armes of propertee, may in this wise tak armes at thair lyking syk as thame left. Bot nocht to tak nane otheris Armes.

HERE SPERIS THE DOCTOUR Gif A MAN MAY TAK ANE OTHERIS ARMES
AT HIS LYKING.



S thus a Man has tane to bere in his Armes a low of gules in a champ of siluer, ane othir of that ilke toune has tane the famyn efter that he has it wynteris and zeris.

Than sparis the questioun, Quhethir the first may gaynstand this armes and plenȝe to the Prince, and ger this be reformyt and forborne. And first he fais, Nay; ffor quhy ony man may tak leffully, as before said is, ane othir mannis name, and call his barne in the famyn toun, ffor it befallis oft tymes that fyndry men ar callit be a name in the famyn toun; and may do it but lak. And quhy then may thai nocht alswiele tak twa ane armes, or thre, or alfmony as lykis. Bot the countre party fais agayne, That it is a commoun vse and custume in mannis lawe, and approuit be othir lawis, that quha sa euer may firs tak wilde foule, or fyfch, or wylde bestie in the wilderneſſ, it is his be the lawe. And than, fen this noble man has firs tane sik a bestie, or sik a foule, or sik a fyfch, to bere in his fehelde and on his cote of armes, and on his banere, pannoun of armes, or in blaſone apon his heralde or perfeuandis breſt, or othir wayis to paynt in hall or chaumer at his lyking; Quhy fuld ony othir tak it efterwart to bere that war in toune or in the famyn contree, quhare it war borne? And als it war mare thair feathe na thir proufft, ffor it wald quhilom mere men that had grete dedis ado, quhen thai wend to cum to thair awin maister in werefare, thai mycht failȝe, and othir wayis in fyndry wyſe mycht erre in

thair dedis that mycht hynder bathe the partis that nedit nocth, na is na poynt of gude gouernaunce, na gude policy in dedis of armes : And as langand this questioun the Doctour makis sic a concludioun, That gif a gentill man or lord had tane ane armes at his plefance, and borne it lang tyme opynly kend in dede of armes, and in weris, or othir wayis in tyme of pes, that it war kyd and knawin till him and his lignage ; Thare aw nane othir in that contree to tak the famyn to bere, na the Prince na the lord of that contree, fuld nocth lat tham bere it on na wife, ffor than war the principale caufe of Armes-taking all forletyn; ffor the principale caufe of Armes-taking is for to knawe the perfonagis of noble men in bataill, or in armes, or in tourmanentis, or to knawe a lord in felde be ane othir, with his men, and his frendis and wele willaris fuld draw till him and knawe him be his takin, and sa fuld the diuersitee of armes mak the knaulage of the diuersitee of perfonagis ; and gif it be hapnyt ony lorde or othir man to be flayn in felde, and sa manglit that his visage mycht nocth be knawin, be his cote of armes he fuld be knawin and brocht to Cristin berifs : And alssua, that be the defference of armes euer furth quhill the warld leftis, men fuld knaw be the takynnyng of thair armes, thair sepulturis quhare thai ar beryit; and quha was in thai tymes maisthonourable and worthymen, as oft tyme men feis apon thair sepulturis be thair frendis maid efter thaire deceſſe, and fum be thame ſelf or thai be dede ; be the quhilkis, quhen all the lygnie is failit, and the furname, ſit will the valliance of thame be knawin be thair armes, the quhilkis in armes are callit Takenis : ffor and syndry lordis or gentilis tuke all ane armes, or takenis, it was bot a confusiooun. And a mare grete refoun ffor be all gude custumes of nobleſſe, lordis, and gentilis, makis thair felis efter thair armes, and gif ane fuld bere ane otheris armes in his fele, men fuld nocth wit quhais it war. Item, all Kingis fuld kepe that na man do till othir dishonour, ſchame, na villany, na injure, na new novelliteis. And it is to presume, gif ony man wald newly tak ane alte armes of ane otheris that it war for dispyte or injure to despise him to prouoke noife and debatis for alte fede or enuy, the quhilk the Prince fuld stanch. And as to the argument, it is na thing lyke till a man to be callit lyke till ane othir or syndry in a town ; For

quhy? For sik cause men has gert geve ilke man his furname that makis the difference. Bot and mony men bare ane armes, how fuld ony man, Haralde, or othir, knaw men, na geve the honoure of gude dede till him that had honourabily deseruit it, or to geve lak and dishonour till cowardis or flearis fra bataillis: And tharefore, in all sik debatis, the Prince fuld ger fett remedie. And gif ony complaynt war, se, be Harraldis and men of knawlage, quha had ryeht, quha wrang, and do justice.

HERE SPERIS THE DOCTOURE GIFT A FRANCH KNYCHT SAW A DUCHEMAN OF ALMANE BERAND HIS ARMES BUT DIFFERENCE, AND HE APPELLIT HIM OF WERE TO FECITH WITH HIM, OR FORBERE THE ARMES; QUHETHIR AW HE TO BE ADMYTTIT, BE PRINCE, OR NOCHT TO FEICHT IN BARRIERIS WITH HIM.

S gif a Knycht of Almane wald cum to fee nobleffe in France, as tournameintis or othir wasselage, and that he fand a Knycht in France at the tournameint, that bare the famyn armes that he beris: And thus he maid questioun bustoufly, fayand, He traistit he wrangit him and his lignie to bere thai armes, sperand, be quhat title of ryeht he bare thane? The Knycht of France ansuerd, fayand, That he traistit that he mycht bere lefullly the takyn of armes that his fader, and forefader, and all his ancestris had of fa lang tyme borne, that thare was na memorye in the contrarye. The Duche Knycht replyis agayn, fayand, Gude Sir, suppose your fader and ancestris haue borne thame sik a tyme, my kyn and aneestris ar of eldare begynnynge na ȝouris, and als ar mare noble of lignie; quharefore, sen ȝe and ȝouris has tane thame efter us, and ȝe ar noct of fa grete nobleffe of alde ancestry, me think ȝe fuld deferr till us, and noct we to ȝow: Quharefore, I say ȝe bere thame euill and wrangwifly, and that I fall preue with my perfone. And with that the Franchman sais, That he dois him na wrang that beris the armes that his ancestris has of fa lang tyme borne, and that he deniyis his wrang, and that fall he defende. Than is this the question, Quhethir the King aw to geve leve to thir twa Knychtis to feicht, or noct? And as to the first visage, it semys thai fuld be tholit, be the refouns that the Duche

Knycht allegis. Bot the Doctouris accordis nocth to that opynion, ffor as we have before faid, thai ar nocth of a realme, na of a Prince haldand, quharfor the Naciouns makis the defference sufficiand, sa that it war nocth done for desperte, na othir barate ; ffor gif a trauailand Knycht of France had tane sik armes, and he war a wikkit man, of lyf a tyran, and unhonourable, that mycht defame the armes in ferre contreis, the Duche Knycht mycht haue sum coloure and refoun tharefor, gif the Franch Knycht paſt in Burgone, or Barry, or Lorane, and brynt and flewe, and reft and forſit women, and had renoun to be a wikkit man of lyf, and men wift nocth his furname, na of quhat contree he war, and the tothir Knychtis armes war kend our all thai contreis, and sum men mycht traſt that it war he ; and in this cas, the Duche Knycht had refoun to ask him to be depriuit of his armes at the King of France, and the King to grant it him, gif the faid Duche Knycht and his lignie war approuit men of honouer, and thareupon grant him leue of bataill in litis, as faid is, gif him lykis for the caufe, efter the custumes may be tholit.

HERE SPERIS THE DOCTOURE HOW THAI SULD BE PUNYST THAT BERIS
OTHERIS ARMES WRANGWISELY, IN ENTENCIOUN TO DO MYS VNDER
SCOUG OF THAME COUERTLY.



S gif a Souldiour of symple state tuke the armes of a Knycht Noble of France that war of gude renoune, bathe in honour of armes, and othir wayes of alde ancienetee, and that Knycht of Ducheland had tane thai armes newly, in entent to be mare preſit and honourit, and to be hyar auansit, and tak mare wagis, in faith I traſt that the King, at the perfuyt and request of partye, the King aw to punyfe him be law of Armes. As in the lyke maner, gif a maister armoueur of Parife, that had renoun to be the best of that craft, that war in France, and in his werkis had a takyn that his werkis were knawin by, and ane othir of Troyes in Champaigne tuke that ilke takyn, sa that for the renoun of the Parisien, his werkis fuld be the better fauld ; and ryght sa of coultellin, or ony othir craft, or of no-tairis, gif ane dois falſet vnder the failign of ane othir, I say, all sik men

fuld be well and cruelly punyf^t be justice; and gif the contrary war tholit, it war grete damage to the realme.

HERE SPERIS THE DOCTOUR QUHAT ARMES AR MAIST NOBLE BE THE COLOURIS, AND QUHAT COLOURIS AR MAIST NOBLE IN ARMES.

 OT be caufe the Princeis and Lordis beris Armes of mare noblesle na otheris; and that the Doctouris has fpokyn in othir tymes, and othir placis, of Princeis armes, and of thair baneris, quharefore I will nocht here mak questioun, na dout the quhilk armes are the maist noblez and the maist rychez; ffor quhy, that always comparifoun is odious.* Bot it plesis me to speke sum thing of Colouris of Armes, and of thair deseripciouns. And as the Doctour fais, that sum of thame is mare noble na otheris, for the representatioun that thai mak be thair propre nature, and be this caufe, we say, that colour of Gold is the maist noble colour that is in this warl^d here; and the resoun quhy is, ffor be the nature of gold, it is clere and fehynand, rich, vertuoufe, and confortand; ffor oure Maisteris, Doctouris, and Medicinaris, and Philofophouris, gevis the gold in syndry wife in medicyne to folk that ar debilitez in thair nature, that thai can get nane othir remedie for souerane remedie; and is lyknyt be his condiciooun and nature to the Sonne, the quhilk is the maist noble planet that euer God maid, and beris lyeht till all the warl^d, and enerefement and confourt till all naturale creaturis. And the lawis fais, that of all things that God maid, the claritee and licht is the maist noble; and, tharefore, the Haly Wrytt fais, that the sanctis in hevyn fehnys as the sonne; and alſua oure Souerane Lord, quhen he transfigurit him before his Apostlis, his visage apperit to thame as the sonne in fomeris day brycht: And because the Gold is comperit to the Sonne, as the propre effect of the sonne, the quhilk is king and lord of all planetis, and alſua is figurit be Haly Wrytt be the viſage of our Lord; and be that caufe the ancien Princeis, in ald lawis of armes, ordanyt that na noble man fuld bere

* In the original, “Car toutes comparaisons sont haynneuses.”

gold in his armes, bot Princis, Kingis, and Emperouris, for the nobles of him: And thus conclude we, that the maist noble colore is Gold. And suppose sum ignorant men wald say, gold is metalle, and na colore, that makis nocht; ffor largely to tak colouris, be all oure Maisteris and Philofophouris, all metallis, all low and lychtnes, that lemys and gevis sycht to the eyne, is of the nature of colouris.

The Secound colore that is in Armoury, is callit be thir maisteris Purpre; the quhilke he callis here Rede colour; the quhilke representis the lowe of Fyre, the quhilke is the maist clere, and lycght after the fonne, and the maist noble of all the elementis; the quhilke colour fuld nane in armes were, bot anerly Kingis or Princis, be the alde custumes of Princeis and Faderis of Armies, of alde tymes.

The Thrid colour is Afure; the quhilke, be his figure and colore, representis the Ayer, the quhilke is next the fyre, the maist noble element; ffor it is in itself lignie and futile, and penetratyf, ressauand the lycght throu it, and hable till rasstaue all influences of the planetis and of the hevynly constellaciouns of nature, throw the quhilkeis all this Erde is gouernyt, and all Nature: and sum callis the colore Azure, hafand the colour of the firmament, fayand, that Afure is a hevynly colour, it makis not: ffor thare is bot lytill betuene, nocht than the lift is nocht colourit.

Ane othir colore is the Quhyte colore, the quhilke next the Afure is the maist noble colore that was countit in Armoury in ancien croniakis, because that it is maist nere the nature of lycht and claritee; and for the clerenes of it, it is signyfyit to the vertu of puritee, of cleneffe, and innocence, and symphilnes: And as to that the Haly Scripture sais, that the clethingis of Jhesu Crist apperit ay to thame of quhite colour as suaw; and this colore of quhite representis the Water, the quhilke efter the Aire is the maist noble element.

Ane othir colour is in Armoury that callit is Blak; the quhilke representis

the Erde, and be it is signyfyit dolour, ffor it is ferrest fra lichtnes and claritee that betakenis blythnes, and cummys nerest to myrknesse ; and tharefore, quhen ony peple or folk will mak dule for ony of thair frendis dede, or in ony bataill tynt, or othir grete misauenture, men makis thair dule in that clething ; ffor it is the lawest of degree of all the four elementis, and is signifyit be it humilitee. And for that caufe, in takenyng of humilitee, the religiouse men ar eled in blak wede, commonly to schiawe mekenes in hert, and put away all lust of vanitee, and vane glore warldly.

PRIMA REGULA BELLI CLAUSTRALIS.

HERE SCHAWIS THE DOCTOUR CERTANE THINGIS AND DOCUMENTIS
TOUCHAND CLOSE BATAILL, THAT WE CALL BATAILL IN LISTIS.

AND first, be caufe that cloſe bataill is rycht perilouſe and myſtly to be jugit be ignorant men, that ar nocht instruct in the lawis, myn advys is, that thare fuld na Prince, na Lord, hald felde of bataille in Listis, bot gif he had gude wife counſale of wele vnderſtandand men of lawe ; that is for to ſay, of Doctouris in Canoun and Ciuite, to geve him gude counſale : ffor commounly the caſis ar ſa ſubtile to juge, that Seclere men for couatife and auarice of warldis wyn, gevis oft tyme counſale to Princeis that foundis mare to the deſyre of wynnynge of warldis gude, na it dois to reſone or to rychtwife querele ; and als thai wate quhat caſis ar in the lawis condamptyt vtterly, and reprouit, and quhat caſis ar tholit and permyſit at the plefance of Princeis ; and wate alſſua, quhat caſis ar priuilegit in the law quhilk nocht ; and the lawis fais, That Aduocatis ar procuratouris of mannis lignage. And ane othir reſoun quhy I haue ſett this reugle is, ffor commounly the Clerkis ar mare ſad of counſale, and mare caulde of complexion, and mare temperit in thair curage, and ferrar can fe in the ground of a mater na Seclaris ; ffor Seclaris ar hate of blude, and in ire, and oft tymes thai geve thair counſale and judgement again reſoun, with the wrang outhir for fede or

frendschip, lufrent, or haterent, or for mede, or for ire, or breth, or othir singulare appetite, for honour or richefs, or lordfchip or reddoure or otheris. And erar ar inclynyt to mak were, na trety and concorde ; and to ger bataill in barrieris be, na to floke it, and appese it ; ffor ire lettis the mannis mynde to juge and determe veritee.

SECUNDA REGULA BELLI CLAUSTRALIS.

HIERE DECLARIS THE DOCTOUR ANE OTIIIR REUGLE AND DOCTRYNIE APON
THE GOUERNAUNCE OF CLOSE BATAILL.

 HAT nocht gaynſtandand that be malice or hete, woodnes, ramage, or pride orguillouse, or be inclinacioun, auaricius appellacioun of bataill be maid, and the party reflauis the gage of bataill, the Prince fuld be wife in his audience geving, and of gude tholemudenes, to fuetely here the caufe that the Appelloure chalangis the appelland of ; and wele copy and vnderstand all the mater before, or he geve his consent, and gif the caufe movis of dett or of fede, or of ony othir singular caufe he fuld call counſale, and inquire how and quhare, and in quhat place, and for quhat caufe, and of quhat tyme, and all the circumſtancis, and gif the Prince may be ony way get knawlage of other pruf or witnes, or othir pruf be instrument or obligacioun, or to draw out of the party be inquisiciooun or confeffioun, and othir maner of prufis. And gif the Prince may perfaue be ony way that ony knaulage may be gottyn be ony way of the warld, the Prince fuld nocht thole paſſe bataill. Or ſuppoſe na witnes war, bot anerly that the party allegit witnes, ſit fuld he affigne day till produce thai prufis before the justice ordinare ; ffor quhen pruf is offerit, or allegit, all wage of bataill is flokit, be all lawis of canon and of ciuile.

To the Thrid reugle and doctrine of bataill in Liftis is this : That the Prince in na cafe fuld juge bataill to be, bot quhare thare is na prufis allegit na producit, and that is law commoun and reaſonnable custum ;

bot he fall fuere, be his faith, that his eaufe can noct be prufit in na way
bot be his perfoun.

The Ferde doctrine teching and reugle of bataill in barrieris is : That a Prince fuld haue gude eounsale to ger propone before him the maner of the appellacioun, and the cause and oceafions that the Appellour allegis in his appellacioun, and gif him thinkis refonnable the eaufe of the appellacioun, he fuld admytt thame to the bataill ; and gif thai war noct refonnable, floke it out, and geue na consent tharetil, na tholaunee ; ffor gif fulis, throu their foly, be fa daft that thai wage bataill for lytill, evyn as to say, Quhethir growis better wynnis in Burgoyne or in Gascoyne ? or, Quhethir is thare fairar ladyes in Florenee or in Barfalongne ? or, In quhat countree is thare best men of armes, in Franee or in Lombardy ? And the ta-part caſt gage of bataill on the tothir, apon thir grete weris of lawe ; or to say, his hors runnys faſtar na his ; or, That his hors is better na his, or fyk lyke thing ; or, That he lufis his lady better na he dois ; or, That he daneis or syngis better na he dois, or for fyk maner of tromperys ; a Prince fuld noct juge na thole bataill to be, bot he fuld, before the peple, in prefenee of his counfall, punyse fyk trompouris, that otheris tuke enſample thareby in tyme to cum, to gage bataill for fik fule cauſis.

The Fyft doctrine is : That for na wordis of hete, and fudane ire of chaude cole or of chaude melleneoly, na injuriouſe langage, thare fuld na Prince thole na consent gage of bataill in listis to pas ; for wordis may be faid for hete, or for brethe, or for gude wyne, or othir wayis in lichtnes, that fone efter he may repent : bot and the wordis be injurious and dishonourable, crimynous or defamatouris, and he perseuere in his outrageous langage, and lykis noct till amend ; bot stand in his purpos efter that the ire falbe paſt, ellis the Prince fuld noct juge bataill to be : ffor gif he dois, he jugis again the Lawis writtin opynly.

The Sext doctrine is : That because thare is sum men fa hichty hautayn and orgullous and full of furquedry, that thai haue na traift, na fyaunce in

God na his Sanctis, bot in thair awin propre pyth and vertu of corps and strentch of membris; na has na will; na thocht on God to mend thair mysledis; na to tak counsale at gude men of lyf and deuocion; na to mak gude ordynaunce for thame self, suppose the Prince fuld the bataill to be tholit to be done to the vtterest: And thanfore the King fuld affigne certane day of bataill and houre to the Appelloure, and he fuld ger schaw him the grete perile in the quhilke he puttis him in baith of body and of faule, and monysf him, and exhort him on Goddis behalfe, that all before that euer he schape him for horse, harnais, na othir prouision for the bataill, that first he schape him to se for a gude Confessour, that be a gude wise clerke, wele letterit and wele instruct in the faith, and of gude counsale and conscience, that he may dischARGE his conscience to, and schrive him wele, and put his faule first iu gude estate, and his gudein ordinance, as he wald mak his testament to ga to dede, and as wyfe man aw to do: Quhilke gif he dois nocht, the King fuld say him, "That fen he traillit nocht in Goddis help, he fuld nocht traitt that he war a gude Cristyn man, and that he fuld haue the lesse fauour of him;" and than fuld he ordane him a term within quhilke he fuld put him in gude estate of the faule to Godwart, and syne spere, how thai had done at thair Confessoure, and sa fuld he do to the tothir: And this is a takyn that a Prince is wyfe, and lufis wele God, that begynnis at him to dispone all his gouernance and dedis.

Fol. 81. b. HERE SPERIS THE DOCTOURE QUIHAT THINGIS EFFERIS TILL ALL GUDE PRINCE TO DO, AND QUIHAT SULD BE IN THAME.

AS now fen he hes sum part declarit quihat properteis fuld be in ane Emperoure, now will he declare quihat properteis a gude King fuld haue in him: that is the maist hye dignitie after the Emperoure. And sit will oure maisteris faye that the name of King is mare na the name of Emperoure be excellence; ffor oure Lord Jhesu Crist in this erde here callit him nocht Emperoure, bot tholit to be callit King of Kingis and Lord of Lordis, as our Haly

Writt beris witness. And alſſua he was callit a Kingis Sone : ffor he is callit in Haly Writt the Sone of David King ; and that fais Clerkis that he is of Kingis be the grettar excellence of lynage. And ȝit alſſua Sanct Peter menynt to his teching, that the name of King was mare excellent na the name of Emperoure, quhen he said till his disciples, That thai fuld be subgettis till all creature humayne for the honoure of God our King, and specially till all Kingis for the honoure of him, as to the hiest degree and maist excellent. And this approues the Pape Gelasius, &c.

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And trewly I say, and he kepe wele thir termes, he is a worthy Prince, and worthy to be a King, and till haue superioritee and foueranitee, and victory of his fais. And tharefor the Doctour settis here certane poyntis of doctrine touchand a gong Prince, in Ryne, qubilkis spekis thus : A King that will be ane worthy werryoure, he fulde be wifs, faire, and eurageous : And that he be Lord of his subjecc̄tis, asto the Quaile the Sperehauk ; and that he be misericorde and rigorouſs in justice, as easi requeris ; and that gif he will be wele fortunyt in armes, be ay first.

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Fol. 83. b.

Item, a Prince or a King fuld nocth oure lightly trow all talis na fudayn tydingis ; ffor monylearis oft tymes flechis lordis with false talis, and fettis thame in wrang and cuill purpofe. And that is oure grete perile in princis and grete lordis, to geue fudane credence till ony mannis tale, quhill he war wele informyt of the futhfaſtnes : And he fuld be wele and rypply avifit, or that he write to the Pape ony materis, or till ony ſtrange Princis, for ony lycht mennis counſailis, or ony ſmall wrechit mannis. And quhen he wrytis, his writtis fuld be wele and ſtatelyke deuifit, and dytit be wife Clerkis, and men of counſale, and expert in the lawis and purpofe lyke, and fyne be notable gude wrytaris as efferis ; bathe to the ryaltee of him that fendis the writtis, and of him that thai wrytis ar fend to ; and fuld wele auife for

Fol. 84. b.

quham he wrytis, that thai be worthy perfouns, and alffua for quhat thing he wrytis ; that it be nocth a wrechit thing that he wrytis for ; and als that his peticioun be bathe rychtwife and honourable ; ffor quhen Princis prayis for vnworthy perfouns, God is offendit and displefit thareat. And fyne the Pape or Princeis that he wryttis till, will hald him for ane vnwise Prince that the lettres fend for sik a perfone, and will nocth sa gladly grant him his asking in tyme to cum. And thus fall the renoun of a Prince pas oure all the Cristyndome, and geue him lufe and honour that excedis all warldis richefs, throu the quhilke he fal be prisit and redoubtit bathe with fais and frendis, and haldin for wife Prince ; and fyne fall he be lufit of God, and wyn throu that the joy of Paradise.

And *ȝit* mare, fuld a King be temperit and meffurit in his conuerfa cioun, and repair amang folk, in placis public, our oft tymes ; ffor ony thing that Commounis feis oure oft thai prife all the leffe. And quhen it is feldyn sene it gevis folk in mare grete defyre to fe it agayne ay mare and mare ; and for this cause the grete Souldane of Babilone cummys bot thrise in the *ȝere* in publik audience furthwart, and than quhen he cummys furthwart, on thre festuale dayes, he cummys rydand with sik a stafe and solempnitez that all the peple defyris and preffes the mare to fe him, na he rade every day, or every wolk or moneth ; bot gif it be quhen that he rydis in werefare, and than all his peple and cheualrye may fe him.

And suppose I mycht *ȝit* compile and gader togedir mony Vertues and properteis that fuld be in a Prince, and als mony thingis of Myf gouernaunce that he fuld eschew : Bot in gude faith the Doctour fais, that he was sa irkit of wryting, that he mycht nocth as now na mare tak on hand as to put in this Buke of Bataillis ; bot and God geve him lyve dayes, he fais, in his conclusioun of his Buke, he fall compile a Trety of propereteis of Gude Condiciouns bathe of Temparale men and of men of Kirk, that fall be gude and prouffitable for all men, that on lukis bathe langand the gouernaunce of thair office and digniteis, as may be compylit be the foundement of Italy Writt, and efter the Lawis writtyng. Bot here he prayis to God mekely that he fend grace and gude gouer-

naunce to the Prince that he has compilit this wrytt for, and maid this Buke till, that is to say King Philip* of Fraunce, and geue him grace fa to reule his realme, and his ryall magestee and estate, that God be payit of him, and bring him till his cuerlestand joye of Paradife at his ending, and all his frendis and wele willaris. IN NOMINE PATRIS, ET FILII, ET SPIRITUS SANCTI. AMEN.

*Explicit Liber Bellorum, sed potius Dolorum, ut reficitur Doctor
in pluribus, etc.*



No. II.

HERE BEFORE ENDIS THE BUKE OF BATAILLES, AND HERE EFTER BEGYNNS

The Duke of the Ordere of Knychtheude.

[THIS PORTION OF THE MANUSCRIPT, FROM FOL. 85, TO FOL. 103, IS CONTAINED
IN THE PRESENT VOLUME.]

* [It will be observed, that in the Prologue or dedication, at page 64, this “Buke” was addressed by the Author to Charles the Sixth, King of France.]



No. III.

Fol. 103. b. HERE ENDIS THE BUKE OF THE ORDRE OF KNYCHTHEDE; AND
BEGYNNIS THE BUKE CALLIT

The Buке of the Gouernaunce of Princis, Etc.

HERE BEGYNNS THE TABLE OF THE BUKE OF THE GOUERNAUNCE OF
PRINCIS.

AND first of the Prolog of the first fyndyng, and interpretacioun of the
faid Buке out of diuerse langagis, etc.

Item, Of the first Pistle send fra Alexander till Arestotil to ask him
counsale of the Gouernanuce of Perse new conquest; and of the form of
the Epistle, and of his Ansuere.

Item, Of ane othir of thé Ansueries of Aristotle till Alexander; and the
forme of the Epistle send fra Aristotle of his opynion.

The First chapiter is, How thare is four maneris of Kingis.	1
How auarice and fule largefs fuld be eschewit in a King.	2
How Princis and Kingis fuld fett them for gude renoun here.	3
How thai fuld eschew all outrageous carnall lustis and appetitis.	4
Quhat kynde of sapience efferis to Kingis, Princis, and grete Lordis.	5
Quhatkyn habyt auournement and clething thai fuld haue.	6
How Kingis and Princis fuld punye mysdoaris, and honour gude men.	7
How thai fuld haue in thame justice and equitee with merci.	8

Quhatkyn plefance, deduytis, and recreacions Princis fuld tak.	9
How punycioune fuld be maid after the case and state of persons.	10
How Princis may be lyknyt to the dew of the hevyn.	11
How Kingis and Princeis are of the famyn nature with symple men.	12
How thai fuld delyte thame in bukis of stories of Vertues and Vicis, and of othir honourable dedis of alde Ancestry, and of wisedome.	13
How thai fulde kepe gude faith and lautee till all Mankynde euer.	14
How Princeis fuld found scolis and studyes of sciences in thair contreis.	15
How thai fuld nocht gourerne thame be women, na trow thair coun- fale.	16
How thai fuld nocht traist anerly in a medicine, but ma.	17
How Princes fuld gourerne thame be a wyfe Clerk, expert in af- tronomy.	18
Off the science of astronomy, and of the divisioun of it.	19
How Princeis fuld atoure all thing tak kepe to thair hele.	20
How and in quhat maner thai fuld gourerne thair hele keping.	21
Here declaris the Philosophour certane documentis of medicyne.	22
Here declaris the Philosophour certane secrete documentis of medi- cyne.	23
Here declaris he the four rathis of the ȝere, and first of Ver.	24
And first of the kynde of the sesoun of Somer.	25
And fyne of the third sesoun that is callit Hervist.	26
And fyne of the nature of the Wynter.	27
Quhat thingis fattis or lenys men maist.	28
Here declaris the Philosophour ane othir poynt of medicyne.	29
Quhat kyndis of metis ar best for man.	30
Off syndry kyndis of wateris, and thair naturis.	31
Off syndry kyndis of wynis, and thair naturis.	32
Off bathis and stuphis [stoves], and thair gouernaunce and proffittis.	33
Quhat justice efferis till a Prince or a King.	34
How a Prince or a King fuld keu himself.	35
How Kingis and Princeis fuld gourerne be grete counfale.	36
How the Man is maid of the four elementis.	37

How Princis fuld baue discrete Secretaris.	38
How thai fuld have discrete and traist messengeris.	39
How the Prince and the Peple are comperit till a gardyn.	40

EXPLICIT TABULA DE REGIMINE PRINCIPUM.

HERE BEGYNNS THE BUKE CALLIT THE BUKE OF THE GOUERNANCE OF PRINCIS, THAT IS CALLIT THE SECRETE OF SECRETIS, MAID BE ARISTOTYLL TILL ALEXANDER THE GRAND : AND FIRST THE PROLOUG AS IT IS CONTENYT IN THE FRANCH BUKE.

PROLOGUS.

ERE declaris the Autour of this Buke that a clerk, callit Fair Patrix, wyse in all langagis fand in Grece, kepit within a temple, callit the Temple of the Sonne, (the quhilke the noble philosophour Eſculapius had gert mak,) this Buke of the Secretis of Aristotle in language of Grew ; the quhilke he translatit out of Grew in the langage of Caldee, the quhilke was quhilom the langage of grete Babyloyne, and now is the langage of grete Inde ; and fyne, at request of the King of Araby, he translatit it off the langage of Caldee in his langage of Arrabyk. And fyne, efter that mony a ſere, ane oþir grete clerk, callit Philippus, translatit it out of Arabyk in lang Latyne, and fend it till ane reuerend Fader in Crift, and wyfe prelate, noble and honourable Sir Guy de Valance, Bifchop of Tryploun : And as beris witnes be thair alde ancien storieds, the worthy and noble Philofophouris in thay tymes, that als lang as Alexander le Grant had with him Aristotil the wyſe clerk, he pasſit through and vencut all realmes, and all his inymyes, throu the mekle prudence and wisedome of that noble Philofophour and throu his counfale. And quhen he mycht no mare trauaile with him, he fend him ay betuene Lettres and Epiftlis, how he fuld gouerne him in all his dedis and grete materis. And at the laſt, quhen he saw he mycht nocht for elde langſumely be nature left, he compilit this Buke to be a reugle of Gouer-

naunce till him euer mare quhill he lyvit, and fend it till him with grete
regrate and lamentacioun, that he mycht no mare be with him, sa mekle he
lufit him, for caufe he was his Maister and his techour euer fra his begyn-
nyng of barnehede till that tyme, and with him in his conquestis. And
fyne was this ilke Buke tranflatit out of Latine in the langage of Romaine,
nocht all hallely bot alsmekle as thame thocht nedefull and spedefull to
the Gouernance of Princis. And tharfore the noble Philofophour said in
his countale geving till Alexander, that it was nocht spedefull that this
Buke war till all men publist, bot anerly to the seerete couufale of Princis,
and of grete Lordis, and nocht to Commouns; and to rede it oft tymes
before thame, to tak, as myrour schawis the faultis and the futhfaſtnes, en-
ſample, and doctrine of gude lyfing, and formable as efferis to thair honour
and prouffit, and of thair ſubjectis. For it is nocht spedefull that popularis
wit the ſeerete of Princis, na Lordis gouernance, na the reuglis of thair
Ordre; and thairfor is the Buke callit THE SECRETE OF SECRETIS OF
ARISTOTIL, ordanyt for document and teching of Gouernance of Princis.

HERE DECLARIS HE HOW ARISTOTLE RESSAUIT A PISTLE SENT FRA ALEX-
ANDER till him in his grete age, to ask eounſale, quhen he had
conquest Perſe, Quhethir he fuld deftroy and fla all the folk of that
land, and peple it with others? becaufe that thay war perilouſe to
gouerne, and ſubtile, and full of mychti malicioufe engyne of con-
queſt, for the quhilk he dred thair ſubtile malice.

FORMA EPISTOLE ALEXANDRI REGIS MAGNI AD ARISTOTILEM.

 ILL ane maist noble and worthy Lord of Justice, I signify to
thy prudence, that I haue foundyn in the land of Perſe a
kynde of folk rycht haboundand in richefs, and of lytill vnder-
ſtanding, settand thair ſtudy to mak conquestis of realmes,
and defyrand till haue lordſhip atour othir men; ffor the quhilk caufe, that
we can nocht fynd to be ſeker of thame, we haue tane to purpoſe to put
thame all to dede; bot bydand to haue thy eounſale thareto, be wrytt in
lettres; the quhilk eounſale we will kepe and fulfill at the vtteraſt.

HERE FOLLOWIS THE ANSUERE OF ARISTOTIL TILL ALEXANDER IN EPISTIL.

ALEXANDER, gif thou may change the nature of the erde, the water, and the aire of that regiou, and the dispositioun of the citeis of the landis of Perſe, than counſale I that thou do thy will hardily; and gif thou may noct̄ do as foreſaid is, ſla thame noct̄, bot gouerne thame in all gudelynes, with clemence, benignitee, and fuetenefs, put honour to thaim, and graciously demayne thame in graciouſe justice and equitee; the quhilke gif thou dois, I traſt, that with the grace of God, that thai fal be gude ſubjeſtis to thé, and fall gouerne thame at thy pleafance and commandement: ffor than for the lufe that thai fall haue to thé for thy nobleſ, thou fall haue the dominacioun apon thame with peis and tranquilitie.

The quhilkis lettres the Prince reſſauit with benignitee, and fulfillit his counſale vtterly; throu the quhilkis thingis the peple of Perſe gafe ſik a luſerent till Alexander, that thai luſit him better, and was mare obeyſand till him, na ony oþir pepele of ony of his oþir conqueſtis.

HERE FOLLOWIS A PISTLE SEND FRA ARISTOTIL TILL ALEXANDER
excufand him for fore elde and waykenes he mycht na mare byde
with him na hald the court; and tharfore he fend him a Regement
in wrytt, how and in quhat maner he fuld gouerne him ay furth;
the quhilke begynnis in this maner as efter folowis:—

ALEXANDER, faire Sone, glorious Emperour, the Souerane preciouſ God Almychty mot confirme thé, and fend thé knaulege to fauour the wayis of vertu, and of veritee, and that he wald refreyne in thé all bestiale appetitis, and that he wald illumyn thyne engyne, and conſerme thy ſpirit of thy gouernaunce till his honour and ſervice, honourably to be reſſauit as efferis. And I have vnderſtandin, how thou defyriſ that I war with thé; and that thou fais thou art amaruailit that I may abſtene fra thy preſence; thinkand that I am not fa beſy and diligent of thy

gouernaunce as I was wont to be : And be this caufe I haue vndertane to make litil Reugles callit Cannonet, that is to say, A lytil buke, the quhilke falbe as a balaunce in the quhilke thou fall payf all thy werkis in ; and to be a supplee to the in my absence, rycht as I war present : &c.

XL.—CAPITULUM.

HERE DECLARIS THE NOBLE PHILOSOPHOUR HOW THAT THE SUBJECTIS OF PRINCIS THAT AR THE VPHALD OF THE WARLDE, AR COMPERIT TILL A FAIRE GARDYN, OR TILL A LORDIS TRESOURE, AND THAT THAI SULD BE KEPIT AS TRESOURE.



LEXANDER, faire Sone, s̄it will I that thou witt, that thy subjectis fuld be keptit as thy tresouris, ffor thai ar thy tresoure. For thai may be comperit till a Lord that has a faire and gude gardyn quhare thare is grete quantitee of fruyte treis, herbis, and othir gresis, riches, and nedefull till mannis behufe, the quhilke ſerely and contynualy beris grete plentee of fruytis for mannis sustenaunce quhen thai ar well grathit, scrubbit, and demaynit, and wele gudit, keptit, sustenit, and gouernyt at rycht, and fuld be wele fene to, and focourit at thair nedis. And keptit wele in gude reugle of justice and faufit fra injuris and oppressing, and that thare be bot thou allane gardener upon thame, and noct mony maister gardenaris ; ffor quhare mony maister gardeneris ar the gardyn is noct commounly all prouffitably gouernyt, the quhilke fuld be of gude gouernaunce that ſtent him noct to spill thy treis, na gader thy fruytis, that is to say, thy subjectis gudis wrangwifely ; and fa may thy realme leſt, and be wele defendant and conſeruit, fa that thou kepe the noct to haue mony dispensaris in thy gardyn, that is thy realme. Ffor quhy, for couatife and gredynes of thy fruytis, thar may enter corruſion in thy gardyn, and fyne apon thyſelf, quhen ilk ane preſſis oure otheris to be masteris of thi gudis, and of thi counfaile, and thi gouernaunce. Bot thare is mony that will hecht and fay thai fall do wele, and

quhen thai mount in gouernaunce thai do all othir wayis. And sum corrumpis be giftis and hechtis Princeis Counsaillouris, and perueris all gude gouernaunce throu thair gredyness of gudis, gevand giftis to Lordis of the Counsaile for to maneteine thame lang in thaire officis and in thaire malicis. And traist wele, **ALEXANDER**, that thy Peple and thy Barouns, thy Bacheleris and thy Commons ar the stuf and the multiplicacioun and furnyssing of thy realme, and be thame mon thou be crownyt, and thy croun vphaldyn and mayntenyt, and be thai nocth throu thé manetenyt and sustenyt in thair rychtis and richefs, thai will nocth lufe thé, na honoure thé, na tho court, na help to sustene thyne estate ; ffor bot gyf thou mak thaim cause to be fyablez and traist to thé, and thy worschip and prouffit, and to hald lufe and lautee betuix thé and thy peple, thou fall never be seker na feure a day in thy realme. And will thou vmbethink thé wele of all that I haue said, and gouerne thé efter my deuise and counsaile beforesaid, thou fal be haldyn as wylé and worthy King, and doubtit and lufit of thy peple, and of all otheris : And thou fall cum aboue of all thyne vndertakingis and defyris : Quhilkis gif thou faillis to do, thou fall se that thare fall cum greuouse mischeif and myffortune, bathe upon thé and thy realme, and thy gouernaunce, and it fall nocth be in thy powar to sett remedie, na thou can nocth, na may nocth estynny the paynis that fuld be injunct to thé tharfore. Bot here I pray hertfully to the hye and mychty God, makare of Hevyn and Erde, to geue thé grace, as he is gudely Gouernoure of Hevin and Erde, and of all the Warlde to gouerne thé fa in vertu and in veritee, in justice and leautee, that God and man be payit of the end : And ryeht fa mote it be of oure worthy King, and gracioufe Prince, and all his welewillaris, I pray to God Almichti, **IN NOMINE PATRIS ET FILII, ET SPIRITUS SANCTI.** Amen.

EXPLICIT LE GOUERNEMENT DES PRINCES.



